

THE VARIETIES OF RELIGIOUS EXPERIENCE

A Study in Human Nature

Being the Gifford Lectures on
Natural Religion Delivered at
Edinburgh in 1901-1902

BY WILLIAM JAMES



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To
E. P. G.

IN FILIAL GRATITUDE AND LOVE

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PREFACE

THIS book would never have been written had I not been honored with an appointment as Gifford Lecturer on Natural Religion at the University of Edinburgh. In casting about me for subjects of the two courses of ten lectures each for which I thus became responsible, it seemed to me that the first course might well be a descriptive one on "Man's Religious Appetites," and the second a metaphysical one on "Their Satisfaction through Philosophy." But the unexpected growth of the psychological matter as I came to write it out has resulted in the second subject being postponed entirely, and the description of man's religious constitution now fills the twenty lectures. In Lecture XX I have suggested rather than stated my own philosophic conclusions, and the reader who desires immediately to know them should turn to pages 501-509, and to the "Postscript" of the book. I hope to be able at some later day to express them in more explicit form.

In my belief that a large acquaintance with particulars often makes us wiser than the possession of abstract formulas, however deep, I have loaded the lectures with concrete examples, and I have chosen these among the extremer expressions of the religious temperament. To some readers I may consequently seem, before they get beyond the middle of the book, to offer a caricature of the subject. Such convulsions of piety, they will say, are not sane. If, however, they will have the patience to read to the end, I believe that this unfavorable impression will dis-

appear; for I there combine the religious impulses with other principles of common sense which serve as correctives of exaggeration, and allow the individual reader to draw as moderate conclusions as he will.

My thanks for help in writing these lectures are due to Edwin D. Starbuck, of Stanford University, who made over to me his large collection of manuscript material; to Henry W. Rankin, of East Northfield, a friend unseen but proved, to whom I owe precious information; to Theodore Flournoy, of Geneva, to Canning Schiller of Oxford, and to my colleague Benjamin Rand, for documents; to my colleague Dickinson S. Miller, and to my friends, Thomas Wren Ward, of New York, and Wincenty Lutoslawski, late of Cracow, for important suggestions and advice. Finally, to conversations with the lamented Thomas Davidson and to the use of his books, at Glenmore, above Keene Valley, I owe more obligations than I can well express.

HARVARD UNIVERSITY,
March, 1902.



Lecture I

RELIGION AND NEUROLOGY

IT is with no small amount of trepidation that I take my place behind this desk, and face this learned audience. To us Americans, the experience of receiving instruction from the living voice, as well as from the books, of European scholars, is very familiar. At my own University of Harvard, not a winter passes without its harvest, large or small, of lectures from Scottish, English, French, or German representatives of the science or literature of their respective countries whom we have either induced to cross the ocean to address us, or captured on the wing as they were visiting our land. It seems the natural thing for us to listen whilst the Europeans talk. The contrary habit, of talking whilst the Europeans listen, we have not yet acquired; and in him who first makes the adventure it begets a certain sense of apology being due for so presumptuous an act. Particularly must this be the case on a soil as sacred to the American imagination as that of Edinburgh. The glories of the philosophic chair of this university were deeply impressed on my imagination in boyhood. Professor Fraser's Essays in Philosophy, then just published, was the first philosophic book I ever looked into, and I well remember the awestruck feeling I received from the account of Sir William Hamilton's classroom therein contained. Hamilton's own lectures were the first philosophic writings I ever forced myself to study, and after that I was immersed in Dugald Stewart and Thomas Brown. Such juvenile emotions of reverence never get outgrown; and I confess that to find my humble self promoted

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from my native wilderness to be actually for the time an official here, and transmuted into a colleague of these illustrious names, carries with it a sense of dreamland quite as much as of reality.

But since I have received the honor of this appointment I have felt that it would never do to decline. The academic career also has its heroic obligations, so I stand here without further deprecatory words. Let me say only this, that now that the current, here and at Aberdeen, has begun to run from west to east, I hope it may continue to do so. As the years go by, I hope that many of my countrymen may be asked to lecture in the Scottish universities, changing places with Scotsmen lecturing in the United States; I hope that our people may become in all these higher matters even as one people; and that the peculiar philosophic temperament, as well as the peculiar political temperament, that goes with our English speech may more and more pervade and influence the world.

As regards the manner in which I shall have to administer this lectureship, I am neither a theologian, nor a scholar learned in the history of religions, nor an anthropologist. Psychology is the only branch of learning in which I am particularly versed. To the psychologist the religious propensities of man must be at least as interesting as any other of the facts pertaining to his mental constitution. It would seem, therefore, that, as a psychologist, the natural thing for me would be to invite you to a descriptive survey of those religious propensities.

If the inquiry be psychological, not religious institutions, but rather religious feelings and religious impulses must be its subject, and I must confine myself to those more developed subjective phenomena recorded in literature produced by articulate and fully self-conscious men, in works of piety and autobiography. Interesting as the origins and

early stages of a subject always are, yet when one seeks earnestly for its full significance, one must always look to its more completely evolved and perfect forms. It follows from this that the documents that will most concern us will be those of the men who were most accomplished in the religious life and best able to give an intelligible account of their ideas and motives. These men, of course, are either comparatively modern writers, or else such earlier ones as have become religious classics. The *documents humains* which we shall find most instructive need not then be sought for in the haunts of special erudition—they lie along the beaten highway; and this circumstance, which flows so naturally from the character of our problem, suits admirably also your lecturer's lack of special theological learning. I may take my citations, my sentences and paragraphs of personal confession, from books that most of you at some time will have had already in your hands, and yet this will be no detriment to the value of my conclusions. It is true that some more adventurous reader and investigator, lecturing here in future, may unearth from the shelves of libraries documents that will make a more delectable and curious entertainment to listen to than mine. Yet I doubt whether he will necessarily, by his control of so much more out-of-the-way material, get much closer to the essence of the matter in hand.

The question, What are the religious propensities? and the question, What is their philosophic significance? are two entirely different orders of question from the logical point of view; and, as a failure to recognize this fact distinctly may breed confusion, I wish to insist upon the point a little before we enter into the documents and materials to which I have referred.

In recent books on logic, distinction is made between two orders of inquiry concerning anything. First, what is the nature of it? how did it come about? what is its constitu-

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tion, origin, and history? And second, What is its importance, meaning, or significance, now that it is once here? The answer to the one question is given in an *existential judgment* or proposition. The answer to the other is a *proposition of value*, what the Germans call a *Werthurtheil*, or what we may, if we like, denominate a *spiritual judgment*. Neither judgment can be deduced immediately from the other. They proceed from diverse intellectual pre-occupations, and the mind combines them only by making them first separately, and then adding them together.

In the matter of religions it is particularly easy to distinguish the two orders of question. Every religious phenomenon has its history and its derivation from natural antecedents. What is nowadays called the higher criticism of the Bible is only a study of the Bible from this existential point of view, neglected too much by the earlier church. Under just what biographic conditions did the sacred writers bring forth their various contributions to the holy volume? And what had they exactly in their several individual minds, when they delivered their utterances? These are manifestly questions of historical fact, and one does not see how the answer to them can decide offhand the still further question: of what use should such a volume, with its manner of coming into existence so defined, be to us as a guide to life and a revelation? To answer this other question we must have already in our mind some sort of a general theory as to what the peculiarities in a thing should be which give it value for purposes of revelation; and this theory itself would be what I just called a spiritual judgment. Combining it with our existential judgment, we might indeed deduce another spiritual judgment as to the Bible's worth. Thus if our theory of revelation-value were to affirm that any book, to possess it, must have been composed automatically or not by the free caprice of the writer, or that it must exhibit no scientific and historic errors and express no local or personal

passions, the Bible would probably fare ill at our hands. But if, on the other hand, our theory should allow that a book may well be a revelation in spite of errors and passions and deliberate human composition, if only it be a true record of the inner experiences of great-souled persons wrestling with the crises of their fate, then the verdict would be much more favorable. You see that the existential facts by themselves are insufficient for determining the value; and the best adepts of the higher criticism accordingly never confound the existential with the spiritual problem. With the same conclusions of fact before them, some take one view, and some another, of the Bible's value as a revelation, according as their spiritual judgment as to the foundation of values differs.

I make these general remarks about the two sorts of judgment, because there are many religious persons—some of you now present, possibly, are among them—who do not yet make a working use of the distinction, and who may therefore feel first a little startled at the purely existential point of view from which in the following lectures the phenomena of religious experience must be considered. When I handle them biologically and psychologically as if they were mere curious facts of individual history, some of you may think it a degradation of so sublime a subject, and may even suspect me, until my purpose gets more fully expressed, of deliberately seeking to discredit the religious side of life.

Such a result is of course absolutely alien to my intention; and since such a prejudice on your part would seriously obstruct the due effect of much of what I have to relate, I will devote a few more words to the point.

There can be no doubt that as a matter of fact a religious life, exclusively pursued, does tend to make the person exceptional and eccentric. I speak not now of your ordinary religious believer, who follows the conventional observances

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of his country, whether it be Buddhist, Christian, or Mohammedan. His religion has been made for him by others, communicated to him by tradition, determined to fixed forms by imitation, and retained by habit. It would profit us little to study this second-hand religious life. We must make search rather for the original experiences which were the pattern-setters to all this mass of suggested feeling and imitated conduct. These experiences we can only find in individuals for whom religion exists not as a dull habit, but as an acute fever rather. But such individuals are "geniuses" in the religious line; and like many other geniuses who have brought forth fruits effective enough for commemoration in the pages of biography, such religious geniuses have often shown symptoms of nervous instability. Even more perhaps than other kinds of genius, religious leaders have been subject to abnormal psychical visitations. Invariably they have been creatures of exalted emotional sensibility. Often they have led a discordant inner life, and had melancholy during a part of their career. They have known no measure, been liable to obsessions and fixed ideas; and frequently they have fallen into trances, heard voices, seen visions, and presented all sorts of peculiarities which are ordinarily classed as pathological. Often, moreover, these pathological features in their career have helped to give them their religious authority and influence.

If you ask for a concrete example, there can be no better one than is furnished by the person of George Fox. The Quaker religion which he founded is something which it is impossible to overpraise. In a day of shams, it was a religion of veracity rooted in spiritual inwardness, and a return to something more like the original gospel truth than men had ever known in England. So far as our Christian sects today are evolving into liberality, they are simply reverting in essence to the position which Fox and the early Quakers so long ago assumed. No one can pretend for a moment that

in point of spiritual sagacity and capacity, Fox's mind was unsound. Everyone who confronted him personally, from Oliver Cromwell down to county magistrates and jailers, seems to have acknowledged his superior power. Yet from the point of view of his nervous constitution, Fox was a psychopath or *détragié* of the deepest dye. His Journal abounds in entries of this sort:—

"As I was walking with several friends, I lifted up my head, and saw three steeple-house spires, and they struck at my life. I asked them what place that was? They said, Lichfield. Immediately the word of the Lord came to me, that I must go thither. Being come to the house we were going to, I wished the friends to walk into the house, saying nothing to them of whither I was to go. As soon as they were gone I stept away, and went by my eye over hedge and ditch till I came within a mile of Lichfield; where, in a great field, shepherds were keeping their sheep. Then was I commanded by the Lord to pull off my shoes. I stood still, for it was winter: but the word of the Lord was like a fire in me. So I put off my shoes and left them with the shepherds; and the poor shepherds trembled, and were astonished. Then I walked on about a mile, and as soon as I was got within the city, the word of the Lord came to me again, saying: Cry, 'Wo to the bloody city of Lichfield!' So I went up and down the streets, crying with a loud voice, Wo to the bloody city of Lichfield! It being market day, I went into the market-place, and to and fro in the several parts of it, and made stands, crying as before, Wo to the bloody city of Lichfield! And no one laid hands on me. As I went thus crying through the streets, there seemed to me to be a channel of blood running down the streets, and the market-place appeared like a pool of blood. When I had declared what was upon me, and felt myself clear, I went out of the town in peace; and returning to the shepherds gave them some money, and took my shoes of them again. But the fire of the Lord was so on my feet, and all over me, that I did not matter to put on my shoes again, and was at a stand whether I should or no, till I felt freedom from the Lord so to do: then, after I had washed my feet, I put on my shoes again.

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After this a deep consideration came upon me, for what reason I should be sent to cry against that city, and call it The bloody city! For though the parliament had the minister one while, and the king another, and much blood had been shed in the town during the wars between them, yet there was no more than had befallen many other places. But afterwards I came to understand, that in the Emperor Diocletian's time a thousand Christians were martyr'd in Lichfield. So I was to go, without my shoes, through the channel of their blood, and into the pool of their blood in the market-place, that I might raise up the memorial of the blood of those martyrs, which had been shed above a thousand years before, and lay cold in their streets. So the sense of this blood was upon me, and I obeyed the word of the Lord."

Bent as we are on studying religion's existential conditions, we cannot possibly ignore these pathological aspects of the subject. We must describe and name them just as if they occurred in non-religious men. It is true that we instinctively recoil from seeing an object to which our emotions and affections are committed handled by the intellect as any other object is handled. The first thing the intellect does with an object is to class it along with something else. But any object that is infinitely important to us and awakens our devotion feels to us also as if it must be *sui generis* and unique. Probably a crab would be filled with a sense of personal outrage if it could hear us class it without ado or apology as a crustacean, and thus dispose of it. "I am no such thing," it would say; I am MYSELF, MYSELF alone."

The next thing the intellect does is to lay bare the causes in which the thing originates. Spinoza says: "I will analyze the actions and appetites of men as if it were a question of lines, of planes, and of solids." And elsewhere he remarks that he will consider our passions and their properties with the same eye with which he looks on all other natural things,

since the consequences of our affections flow from their nature with the same necessity as it results from the nature of a triangle that its three angles should be equal to two right angles. Similarly M. Taine, in the introduction to his history of English literature, has written: "Whether facts be moral or physical, it makes no matter. They always have their causes. There are causes for ambition, courage, veracity, just as there are for digestion, muscular movement, animal heat. Vice and virtue are products like vitriol and sugar." When we read such proclamations of the intellect bent on showing the existential conditions of absolutely everything, we feel—quite apart from our legitimate impatience at the somewhat ridiculous swagger of the program, in view of what the authors are actually able to perform—menaced and negated in the springs of our innermost life. Such cold-blooded assimilations threaten, we think, to undo our soul's vital secrets, as if the same breath which should succeed in explaining their origin would simultaneously explain away their significance, and make them appear of no more preciousness, either, than the useful groceries of which M. Taine speaks.

Perhaps the commonest expression of this assumption that spiritual value is undone if lowly origin be asserted is seen in those comments which unsentimental people so often pass on their more sentimental acquaintances. Alfred believes in immortality so strongly because his temperament is so emotional. Fanny's extraordinary conscientiousness is merely a matter of overinstigated nerves. William's melancholy about the universe is due to bad digestion—probably his liver is torpid. Eliza's delight in her church is a symptom of her hysterical constitution. Peter would be less troubled about his soul if he would take more exercise in the open air, etc. A more fully developed example of the same kind of reasoning is the fashion, quite common nowadays among certain writers, of criticizing the religious emotions by show-

ing a connection between them and the sexual life. Conversion is a crisis of puberty and adolescence. The macerations of saints, and the devotion of missionaries, are only instances of the parental instinct of self-sacrifice gone astray. For the hysterical nun, starving for natural life, Christ is but an imaginary substitute for a more earthly object of affection. And the like.¹

¹ As with many ideas that float in the air of one's time, this notion shrinks from dogmatic general statement and expresses itself only partially and by innuendo. It seems to me that few conceptions are less instructive than this re-interpretation of religion as perverted sexuality. It reminds one, so crudely is it often employed, of the famous Catholic taunt, that the Reformation may be best understood by remembering that its *fons et origo* was Luther's wish to marry a nun:—the effects are infinitely wider than the alleged causes, and for the most part opposite in nature. It is true that in the vast collection of religious phenomena, some are undisguisedly amatory—e. g., sex-deities and obscene rites in polytheism, and ecstatic feelings of union with the Savior in a few Christian mystics. But then why not equally call religion an aberration of the digestive function, and prove one's point by the worship of Bacchus and Ceres, or by the ecstatic feelings of some other saints about the Eucharist? Religious language clothes itself in such poor symbols as our life affords, and the whole organism gives overtones of comment whenever the mind is strongly stirred to expression. Language drawn from eating and drinking is probably as common in religious literature as is language drawn from the sexual life. We "hunger and thirst" after righteousness; we "find the Lord a sweet savor;" we "taste and see that he is good." "Spiritual milk for American babes, drawn from the breasts of both testaments," is a sub-title of the once famous New England Primer, and Christian devotional literature indeed quite floats in milk, thought of from the point of view, not of the mother, but of the greedy babe.

Saint Francois de Sales, for instance, thus describes the "orison of quietude": "In this state the soul is like a little child still at the breast, whose mother, to caress him whilst he is still in her arms, makes her milk distill into his mouth without his even moving his lips. So it is here. . . . Our Lord desires that our will should be satisfied with sucking the milk which His Majesty pours into our

We are surely all familiar in a general way with this method of discrediting states of mind for which we have an

mouth, and that we should relish the sweetness without even knowing that it cometh from the Lord." And again: "Consider the little infants, united and joined to the breasts of their nursing mothers, you will see that from time to time they press themselves closer by little starts to which the pleasure of sucking prompts them. Even so, during its orison, the heart united to its God oftentimes makes attempts at closer union by movements during which it presses closer upon the divine sweetness." *Chemin de la Perfection*, ch. xxxi.; *Amour de Dieu*, vii. ch. i.

In fact, one might almost as well interpret religion as a perversion of the respiratory function. The Bible is full of the language of respiratory oppression: "Hide not thine ear at my breathing; my groaning is not hid from thee; my heart panteth, my strength faileth me; my bones are hot with my roaring all the night long; as the hart panteth after the water-brooks, so my soul panteth after thee, O my God." *God's Breath in Man* is the title of the chief work of our best known American mystic (Thomas Lake Harris); and in certain non-Christian countries the foundation of all religious discipline consists in regulation of the inspiration and expiration.

These arguments are as good as much of the reasoning one hears in favor of the sexual theory. But the champions of the latter will then say that their chief argument has no analogue elsewhere. The two main phenomena of religion, namely, melancholy and conversion, they will say, are essentially phenomena of adolescence, and therefore synchronous with the development of sexual life. To which the retort again is easy. Even were the asserted synchrony unrestrictedly true as a fact (which it is not), it is not only the sexual life, but the entire higher mental life which awakens during adolescence. One might then as well set up the thesis that the interest in mechanics, physics, chemistry, logic, philosophy, and sociology, which springs up during adolescent years along with that in poetry and religion, is also a perversion of the sexual instinct—but that would be too absurd. Moreover, if the argument from synchrony is to decide, what is to be done with the fact that the religious age *par excellence* would seem to be old age, when the uproar of the sexual life is past?

The plain truth is that to interpret religion one must in the end look at the immediate content of the religious consciousness. The moment one does this, one sees how wholly disconnected it is in

antipathy. We all use it to some degree in criticizing persons whose states of mind we regard as overstrained. But when other people criticize our own more exalted soul-flights by calling them 'nothing but' expressions of our organic disposition, we feel outraged and hurt, for we know that, whatever be our organism's peculiarities, our mental states have their substantive value as revelations of the living truth; and we wish that all this medical materialism could be made to hold its tongue.

Medical materialism seems indeed a good appellation for the too simple-minded system of thought which we are considering. Medical materialism finishes up Saint Paul by calling his vision on the road to Damascus a discharging lesion of the occipital cortex, he being an epileptic. It snuffs out Saint Teresa as an hysterick, Saint Francis of Assisi as an hereditary degenerate. George Fox's discontent with the shams of his age, and his pining for spiritual veracity, it treats as a symptom of a disordered colon. Carlyle's organ-tones of misery it accounts for by a gastro-duodenal catarrh. All such mental overtensions, it says, are, when you come to the bottom of the matter, mere affairs of diathesis (auto-intoxications most probably), due to the perverted ac-

the main from the content of the sexual consciousness. Everything about the two things differs, objects, moods, faculties concerned, and acts impelled to. Any *general* assimilation is simply impossible: what we find most often is complete hostility and contrast. If now the defenders of the sex-theory say that this makes no difference to their thesis; that without the chemical contributions which the sex-organs make to the blood, the brain would not be nourished so as to carry on religious activities, this final proposition may be true or not true; but at any rate it has become profoundly uninstructive: we can deduce no consequences from it which help us to interpret religion's meaning or value. In this sense the religious life depends just as much upon the spleen, the pancreas, and the kidneys as on the sexual apparatus, and the whole theory has lost its point in evaporating into a vague general assertion of the dependence, *somewhat*, of the mind upon the body.

tion of various glands which physiology will yet discover.

And medical materialism then thinks that the spiritual authority of all such personages is successfully undermined.¹

Let us ourselves look at the matter in the largest possible way. Modern psychology, finding definite psycho-physical connections to hold good, assumes as a convenient hypothesis that the dependence of mental states upon bodily conditions must be thoroughgoing and complete. If we adopt the assumption, then of course what medical materialism insists on must be true in a general way, if not in every detail: Saint Paul certainly had once an epileptoid, if not an epileptic seizure; George Fox was an hereditary degenerate; Carlyle was undoubtedly auto-intoxicated by some organ or other, no matter which—and the rest. But now, I ask you, how can such an existential account of facts of mental history decide in one way or another upon their spiritual significance? According to the general postulate of psychology just referred to, there is not a single one of our states of mind, high or low, healthy or morbid, that has not some organic process as its condition. Scientific theories are organically conditioned just as much as religious emotions are; and if we only knew the facts intimately enough, we should doubtless see "the liver" determining the dicta of the sturdy atheist as decisively as it does those of the Methodist under conviction anxious about his soul. When it alters in one way the blood that percolates it, we get the methodist, when in another way, we get the atheist form of mind. So of all our raptures and our drynesses, our longings and pantings, our questions and beliefs. They are equally organically founded, be they religious or of non-religious content.

To plead the organic causation of a religious state of

¹ For a first-rate example of medical-materialist reasoning, see an article on "les Variétés du Type dévot," by Dr. Binet-Sanglé, in the *Revue de l'Hypnotisme*, xiv. 161.

mind, then, in refutation of its claim to possess superior spiritual value, is quite illogical and arbitrary, unless one has already worked out in advance some psycho-physical theory connecting spiritual values in general with determinate sorts of physiological change. Otherwise none of our thoughts and feelings, not even our scientific doctrines, not even our *dis*-beliefs, could retain any value as revelations of the truth, for every one of them without exception flows from the state of its possessor's body at the time.

It is needless to say that medical materialism draws in point of fact no such sweeping skeptical conclusion. It is sure, just as every simple man is sure, that some states of mind are inwardly superior to others, and reveal to us more truth, and in this it simply makes use of an ordinary spiritual judgment. It has no physiological theory of the production of these its favorite states, by which it may accredit them; and its attempt to discredit the states which it dislikes, by vaguely associating them with nerves and liver, and connecting them with names connoting bodily affliction, is altogether illogical and inconsistent.

Let us play fair in this whole matter, and be quite candid with ourselves and with the facts. When we think certain states of mind superior to others, is it ever because of what we know concerning their organic antecedents? No! it is always for two entirely different reasons. It is either because we take an immediate delight in them; or else it is because we believe them to bring us good consequential fruits for life. When we speak disparagingly of "feverish fancies," surely the fever-process as such is not the ground of our disesteem—for aught we know to the contrary, 103° or 104° Fahrenheit might be a much more favorable temperature for truths to germinate and sprout in, than the more ordinary blood-heat of 97 or 98 degrees. It is either the disagreeableness itself of the fancies, or their inability to bear the criticisms of the convalescent hour. When we praise the

thoughts which health brings, health's peculiar chemical metabolisms have nothing to do with determining our judgment. We know in fact almost nothing about these metabolisms. It is the character of inner happiness in the thoughts which stamps them as good, or else their consistency with our other opinions and their serviceability for our needs, which make them pass for true in our esteem.

Now the more intrinsic and the more remote of these criteria do not always hang together. Inner happiness and serviceability do not always agree. What immediately feels most "good" is not always most "true," when measured by the verdict of the rest of experience. The difference between Philip drunk and Philip sober is the classic instance in corroboration. If merely "feeling good" could decide, drunkenness would be the supremely valid human experience. But its revelations, however acutely satisfying at the moment, are inserted into an environment which refuses to bear them out for any length of time. The consequence of this discrepancy of the two criteria is the uncertainty which still prevails over so many of our spiritual judgments. There are moments of sentimental and mystical experience—we shall hereafter hear much of them—that carry an enormous sense of inner authority and illumination with them when they come. But they come seldom, and they do not come to everyone; and the rest of life makes either no connection with them, or tends to contradict them more than it confirms them. Some persons follow more the voice of the moment in these cases, some prefer to be guided by the average results. Hence the sad discordancy of so many of the spiritual judgments of human beings; a discordancy which will be brought home to us acutely enough before these lectures end.

It is, however, a discordancy that can never be resolved by any merely medical test. A good example of the im-

possibility of holding strictly to the medical tests is seen in the theory of the pathological causation of genius promulgated by recent authors. "Genius," said Dr. Moreau, "is but one of the many branches of the neuropathic tree." "Genius," says Dr. Lombroso, "is a symptom of hereditary degeneration of the epileptoid variety, and is allied to moral insanity." "Whenever a man's life," writes Mr. Nisbet, "is at once sufficiently illustrious and recorded with sufficient fullness to be a subject of profitable study, he inevitably falls into the morbid category. . . . And it is worthy of remark that, as a rule, the greater the genius, the greater the unsoundness."¹

Now do these authors, after having succeeded in establishing to their own satisfaction that the works of genius are fruits of disease, consistently proceed thereupon to impugn the *value* of the fruits? Do they deduce a new spiritual judgment from their new doctrine of existential conditions? Do they frankly forbid us to admire the productions of genius from now onwards? and say outright that no neuropath can ever be a revealer of new truth?

No! their immediate spiritual instincts are too strong for them here, and hold their own against inferences which, in mere love of logical consistency, medical materialism ought to be only too glad to draw. One disciple of the school, indeed, has striven to impugn the value of works of genius in a wholesale way (such works of contemporary art, namely, as he himself is unable to enjoy, and they are many) by using medical arguments.² But for the most part the masterpieces are left unchallenged; and the medical line of attack either confines itself to such secular productions as everyone admits to be intrinsically eccentric, or else addresses itself exclusively to religious manifestations.

¹ J. F. NISBET: *The Insanity of Genius*, 3d ed., London, 1893, pp. xvi., xxiv.

² MAX NORDAU, in his bulky book entitled *Degeneration*.

And then it is because the religious manifestations have been already condemned because the critic dislikes them on internal or spiritual grounds.

In the natural sciences and industrial arts it never occurs to anyone to try to refute opinions by showing up their author's neurotic constitution. Opinions here are invariably tested by logic and by experiment, no matter what may be their author's neurological type. It should be no otherwise with religious opinions. Their value can only be ascertained by spiritual judgments directly passed upon them, judgments based on our own immediate feeling primarily; and secondarily on what we can ascertain of their experiential relations to our moral needs and to the rest of what we hold as true.

Immediate luminousness, in short, philosophical reasonableness, and moral helpfulness are the only available criteria. Saint Teresa might have had the nervous system of the placidest cow, and it would not now save her theology, if the trial of the theology by these other tests should show it to be contemptible. And conversely if her theology can stand these other tests, it will make no difference how hysterical or nervously off her balance Saint Teresa may have been when she was with us here below.

You see that at bottom we are thrown back upon the general principles by which the empirical philosophy has always contended that we must be guided in our search for truth. Dogmatic philosophies have sought for tests for truth which might dispense us from appealing to the future. Some direct mark, by noting which we can be protected immediately and absolutely, now and forever, against all mistake—such has been the darling dream of philosophic dogmatists. It is clear that the *origin* of the truth would be an admirable criterion of this sort, if only the various origins could be discriminated from one another from this

point of view, and the history of dogmatic opinion shows that origin has always been a favorite test. Origin in immediate intuition; origin in pontifical authority; origin in supernatural revelation, as by vision, hearing, or unaccountable impression; origin in direct possession by a higher spirit, expressing itself in prophecy and warning; origin in automatic utterance generally—these origins have been stock warrants for the truth of one opinion after another which we find represented in religious history. The medical materialists are therefore only so many belated dogmatists, neatly turning the tables on their predecessors by using the criterion of origin in a destructive instead of an accreditive way.

They are effective with their talk of pathological origin only so long as supernatural origin is pleaded by the other side, and nothing but the argument from origin is under discussion. But the argument from origin has seldom been used alone, for it is too obviously insufficient. Dr. Maudsley is perhaps the cleverest of the rebutters of supernatural religion on grounds of origin. Yet he finds himself forced to write:—

“What right have we to believe Nature under any obligation to do her work by means of complete minds only? She may find an incomplete mind a more suitable instrument for a particular purpose. It is the work that is done, that is alone of moment; and it may be no great matter from a cosmical standpoint, if in other qualities of character he was singularly defective—if indeed he were hypocrite, adulterer, eccentric, or lunatic. . . . Home we come again, then, to the old and last resort of certitude—namely the common assent of mankind, or of the competent by instruction and training among mankind.”¹

¹ H. MAUDSLEY: *Natural Causes and Supernatural Seemings*, 1886, pp. 257, 256.

In other words, not its origin, but *the way in which it works on the whole*, is Dr. Maudsley's final test of a belief. This is our own empiricist criterion; and this criterion the stoutest insisters on supernatural origin have also been forced to use in the end. Among the visions and messages some have always been too patently silly, among the trances and convulsive seizures some have been too fruitless for conduct and character, to pass themselves off as significant, still less as divine. In the history of Christian mysticism the problem how to discriminate between such messages and experiences as were really divine miracles, and such others as the demon in his malice was able to counterfeit, thus making the religious person twofold more the child of hell he was before, has always been a difficult one to solve, needing all the sagacity and experience of the best directors of conscience. In the end it had to come to our empiricist criterion: By their fruits ye shall know them, not by their roots. Jonathan Edwards's Treatise on Religious Affections is an elaborate working out of this thesis. The *roots* of a man's virtue are inaccessible to us. No appearances whatever are infallible proofs of grace. Our practice is the only sure evidence, even to ourselves, that we are genuinely Christians.

"In forming a judgment of ourselves now," Edwards writes, "we should certainly adopt that evidence which our supreme Judge will chiefly make use of when we come to stand before him at the last day. . . . There is not one grace of the Spirit of God, of the existence of which, in any professor of religion, Christian practice is not the most decisive evidence. . . . The degree in which our experience is productive of practice shows the degree in which our experience is spiritual and divine."

Catholic writers are equally emphatic. The good dispositions which a vision, or voice, or other apparent heavenly favor leave behind them are the only marks by which we

may be sure they are not possible deceptions of the tempter. Says Saint Teresa:—

“Like imperfect sleep which, instead of giving more strength to the head, doth but leave it the more exhausted, the result of mere operations of the imagination is but to weaken the soul. Instead of nourishment and energy she reaps only lassitude and disgust: whereas a genuine heavenly vision yields to her a harvest of ineffable spiritual riches, and an admirable renewal of bodily strength. I alleged these reasons to those who so often accused my visions of being the work of the enemy of mankind and the sport of my imagination. . . . I showed them the jewels which the divine hand had left with me:—they were my actual dispositions. All those who knew me saw that I was changed; my confessor bore witness to the fact; this improvement, palpable in all respects, far from being hidden, was brilliantly evident to all men. As for myself, it was impossible to believe that if the demon were its author, he could have used, in order to lose me and lead me to hell, an expedient so contrary to his own interests as that of uprooting my vices, and filling me with masculine courage and other virtues instead, for I saw clearly that a single one of these visions was enough to enrich me with all that wealth.”¹

I fear I may have made a longer excursus than was necessary, and that fewer words would have dispelled the uneasiness which may have arisen among some of you as I announced my pathological programme. At any rate you must all be ready now to judge the religious life by its results exclusively, and I shall assume that the bugaboo of morbid origin will scandalize your piety no more.

Still, you may ask me, if its results are to be the ground of our final spiritual estimate of a religious phenomenon, why threaten us at all with so much existential study of its conditions? Why not simply leave pathological questions out?

¹ *Autobiography*, ch. xxviii.

To this I reply in two ways: First, I say, irrepressible curiosity imperiously leads one on; and I say, secondly, that it always leads to a better understanding of a thing's significance to consider its exaggerations and perversions, its equivalents and substitutes and nearest relatives elsewhere. Not that we may thereby swamp the thing in the wholesale condemnation which we pass on its inferior congeners, but rather that we may by contrast ascertain the more precisely in what its merits consist, by learning at the same time to what particular dangers of corruption it may also be exposed.

Insane conditions have this advantage, that they isolate special factors of the mental life, and enable us to inspect them unmasked by their more usual surroundings. They play the part in mental anatomy which the scalpel and the microscope play in the anatomy of the body. To understand a thing rightly we need to see it both out of its environment and in it, and to have acquaintance with the whole range of its variations. The study of hallucinations has in this way been for psychologists the key to their comprehension of normal sensation, that of illusions has been the key to the right comprehension of perception. Morbid impulses and imperative conceptions, "fixed ideas," so called, have thrown a flood of light on the psychology of the normal will; and obsessions and delusions have performed the same service for that of the normal faculty of belief.

Similarly, the nature of genius has been illuminated by the attempts, of which I already made mention, to class it with psychopathical phenomena. Borderland insanity, crankiness, insane temperament, loss of mental balance, psychopathic degeneration (to use a few of the many synonyms by which it has been called), has certain peculiarities and liabilities which, when combined with a superior quality of intellect in an individual, make it more probable that

he will make his mark and affect his age, than if his temperament were less neurotic. There is of course no special affinity between crankiness as such and superior intellect,¹ for most psychopaths have feeble intellects, and superior intellects more commonly have normal nervous systems. But the psychopathic temperament, whatever be the intellect with which it finds itself paired, often brings with it ardor and excitability of character. The cranky person has extraordinary emotional susceptibility. He is liable to fixed ideas and obsessions. His conceptions tend to pass immediately into belief and action; and when he gets a new idea, he has no rest till he proclaims it, or in some way "works it off." "What shall I think of it?" a common person says to himself about a vexed question; but in a "cranky" mind "What must I do about it?" is the form the question tends to take. In the autobiography of that high-souled woman, Mrs. Annie Besant, I read the following passage: "Plenty of people wish well to any good cause, but very few care to exert themselves to help it, and still fewer will risk anything in its support. 'Someone ought to do it, but why should I?' is the ever reechoed phrase of weak-kneed amiability. 'Someone ought to do it, so why not I?' is the cry of some earnest servant of man, eagerly forward springing to face some perilous duty. Between these two sentences lie whole centuries of moral evolution." True enough! and between these two sentences lie also the different destinies of the ordinary sluggard and the *providential* man. Thus, when a superior intellect and a psychopathic temperament coalesce—as in the endless permutations and combinations of human faculty, they are bound to coalesce often enough—in the same individual, we have the best possible condition for the kind of effective genius that gets into the

¹ Superior intellect, as Professor Bain has admirably shown, seems to consist in nothing so much as in a large development of the faculty of association by similarity.

biographical dictionaries. Such men do not remain mere critics and understanders with their intellect. Their ideas possess them, they inflict them, for better or worse, upon their companions or their age. It is they who get counted when Messrs. Lombroso, Nisbet, and others invoke statistics to defend their paradox.

To pass now to religious phenomena, take the melancholy which, as we shall see, constitutes an essential moment in every complete religious evolution. Take the happiness which achieved religious belief confers. Take the trance-like states of insight into truth which all religious mystics report.¹ These are each and all of them special cases of kinds of human experience of much wider scope. Religious melancholy, whatever peculiarities it may have *qua* religious, is at any rate melancholy. Religious happiness is happiness. Religious trance is trance. And the moment we renounce the absurd notion that a thing is exploded away as soon as it is classed with others, or its origin is shown; the moment we agree to stand by experimental results and inner quality, in judging of values—who does not see that we are likely to ascertain the distinctive significance of religious melancholy and happiness, or of religious trances, far better by comparing them as conscientiously as we can with other varieties of melancholy, happiness, and trance, than by refusing to consider their place in any more general series, and treating them as if they were outside of nature's order altogether?

I hope that the course of these lectures will confirm us in this supposition. As regards the psychopathic origin of so many religious phenomena, that would not be in the least surprising, or disconcerting, even were such phenomena certified from on high to be the most precious of human experiences. No one organism can possibly yield

¹ I may refer to a criticism of the insanity theory of genius in the *Psychological Review*, ii. 287 (1895).

to its owner the whole body of truth. Few of us are not in some way infirm, or even disabled; and our very infirmities help us unexpectedly. In the psychopathic temperament we have the emotionality which is the *sine qua non* of moral perception; we have the intensity and tendency to emphasis which are the essence of practical moral vigor; and we have the love of metaphysics and mysticism which carry one's interests beyond the surface of the sensible world. What, then, is more natural than that this temperament should introduce one to regions of religious truth, to corners of the universe, which your robust Philistine type of nervous system, forever offering its biceps to be felt, thumping its breast, and thanking Heaven that it hasn't a single morbid fiber in its composition, would be sure to hide forever from its self-satisfied possessors?

If there were such a thing as inspiration from a higher realm, it might well be that the neurotic temperament would furnish the chief condition of the requisite receptivity. And having said thus much, I think that I may let the matter of religion and neuroticism drop.

The mass of collateral phenomena, morbid or healthy, with which the various religious phenomena must be compared in order to understand them better, forms what in the slang of pedagogics is termed "the apperceiving mass" by which we comprehend them. The only novelty that I can imagine this course of lectures to possess, lies in the breadth of the apperceiving mass. I may succeed in showing religious experiences in a wider context than has been usual in university courses.

Lecture II

CIRCUMSCRIPTION OF THE TOPIC

MOST books on the philosophy of religion try to begin with a precise definition of what its essence consists of. Some of these would-be definitions may possibly come before us in later portions of this course, and I shall not be pedantic enough to enumerate any of them to you now. Meanwhile the very fact that they are so many and so different from one another is enough to prove that the word "religion" cannot stand for any single principle or essence, but is rather a collective name. The theorizing mind tends always to the oversimplification of its materials. This is the root of all that absolutism and one-sided dogmatism by which both philosophy and religion have been infested. Let us not fall immediately into a one-sided view of our subject, but let us rather admit freely at the outset that we may very likely find no one essence, but many characters which may alternately be equally important to religion. If we should inquire for the essence of "government," for example, one man might tell us it was authority, another submission, another police, another an army, another an assembly, another a system of laws; yet all the while it would be true that no concrete government can exist without all these things, one of which is more important at one moment and others at another. The man who knows governments most completely is he who troubles himself least about a definition which shall give their essence. Enjoying an intimate acquaintance with all their particularities in turn, he would naturally regard an abstract conception in which these were

unified as a thing more misleading than enlightening. And why may not religion be a conception equally complex?¹

Consider also the "religious sentiment" which we see referred to in so many books, as if it were a single sort of mental entity.

In the psychologies and in the philosophies of religion, we find the authors attempting to specify just what entity it is. One man allies it to the feeling of dependence; one makes it a derivative from fear; others connect it with the sexual life; others still identify it with the feeling of the infinite; and so on. Such different ways of conceiving it ought of themselves to arouse doubt as to whether it possibly can be one specific thing; and the moment we are willing to treat the term "religious sentiment" as a collective name for the many sentiments which religious objects may arouse in alternation, we see that it probably contains nothing whatever of a psychologically specific nature. There is religious fear, religious love, religious awe, religious joy, and so forth. But religious love is only man's natural emotion of love directed to a religious object; religious fear is only the ordinary fear of commerce, so to speak, the common quaking of the human breast, in so far as the notion of divine retribution may arouse it; religious awe is the same organic thrill which we feel in a forest at twilight, or in a mountain gorge; only this time it comes over us at the thought of our supernatural relations; and similarly of all the various sentiments which may be called into play in the lives of religious persons. As concrete states of mind, made up of a feeling *plus* a specific sort of object, religious emotions of course are psychic entities distinguish-

¹ I can do no better here than refer my readers to the extended and admirable remarks on the futility of all these definitions of religion, in an article by Professor Leuba, published in the *Monist* for January, 1901, after my own text was written.

able from other concrete emotions; but there is no ground for assuming a simple abstract "religious emotion" to exist as a distinct elementary mental affection by itself, present in every religious experience without exception.

As there thus seems to be no one elementary religious emotion, but only a common storehouse of emotions upon which religious objects may draw, so there might conceivably also prove to be no one specific and essential kind of religious object, and no one specific and essential kind of religious act.

The field of religion being as wide as this, it is manifestly impossible that I should pretend to cover it. My lectures must be limited to a fraction of the subject. And, although it would indeed be foolish to set up an abstract definition of religion's essence, and then proceed to defend that definition against all comers, yet this need not prevent me from taking my own narrow view of what religion shall consist in *for the purpose of these lectures*, or, out of the many meanings of the word, from choosing the one meaning in which I wish to interest you particularly, and proclaiming arbitrarily that when I say "religion" I mean *that*. This, in fact, is what I must do, and I will now preliminarily seek to mark out the field I choose.

One way to mark it out easily is to say what aspects of the subject we leave out. At the outset we are struck by one great partition which divides the religious field. On the one side of it lies institutional, on the other personal religion. As M. P. Sabatier says, one branch of religion keeps the divinity, another keeps man most in view. Worship and sacrifice, procedures for working on the dispositions of the deity, theology and ceremony and ecclesiastical organization, are the essentials of religion in the institutional branch. Were we to limit our view to it, we should have to define religion as an external art, the art of winning the favor of

the gods. In the more personal branch of religion it is on the contrary the inner dispositions of man himself which form the center of interest, his conscience, his deserts, his helplessness, his incompleteness. And although the favor of the God, as forfeited or gained, is still an essential feature of the story, and theology plays a vital part therein, yet the acts to which this sort of religion prompts are personal not ritual acts, the individual transacts the business by himself alone, and the ecclesiastical organization, with its priests and sacraments and other go-betweens, sinks to an altogether secondary place. The relation goes direct from heart to heart, from soul to soul, between man and his maker.

Now in these lectures I propose to ignore the institutional branch entirely, to say nothing of the ecclesiastical organization, to consider as little as possible the systematic theology and the ideas about the gods themselves, and to confine myself as far as I can to personal religion pure and simple. To some of you personal religion, thus nakedly considered, will no doubt seem too incomplete a thing to wear the general name. "It is a part of religion," you will say, "but only its unorganized rudiment; if we are to name it by itself, we had better call it man's conscience or morality than his religion. The name 'religion' should be reserved for the fully organized system of feeling, thought, and institution, for the Church, in short, of which this personal religion, so called, is but a fractional element."

But if you say this, it will only show the more plainly how much the question of definition tends to become a dispute about names. Rather than prolong such a dispute, I am willing to accept almost any name for the personal religion of which I propose to treat. Call it conscience or morality, if you yourselves prefer, and not religion—under either name it will be equally worthy of our study. As for myself, I think it will prove to contain some elements which morality pure and simple does not contain, and these ele-

ments I shall soon seek to point out; so I will myself continue to apply the word "religion" to it; and in the last lecture of all, I will bring in the theologies and the ecclesiasticisms, and say something of its relation to them.

In one sense at least the personal religion will prove itself more fundamental than either theology or ecclesiasticism. Churches, when once established, live at second-hand upon tradition; but the *founders* of every church owed their power originally to the fact of their direct personal communion with the divine. Not only the superhuman founders, the Christ, the Buddha, Mahomet, but all the originators of Christian sects have been in this case;—so personal religion should still seem the primordial thing, even to those who continue to esteem it incomplete.

There are, it is true, other things in religion chronologically more primordial than personal devoutness in the moral sense. Fetishism and magic seem to have preceded inward piety historically—at least our records of inward piety do not reach back so far. And if fetishism and magic be regarded as stages of religion, one may say that personal religion in the inward sense and the genuinely spiritual ecclesiasticisms which it founds are phenomena of secondary or even tertiary order. But, quite apart from the fact that many anthropologists—for instance, Jevons and Frazer—expressly oppose "religion" and "magic" to each other, it is certain that the whole system of thought which leads to magic, fetishism, and the lower superstitions may just as well be called primitive science as called primitive religion. The question thus becomes a verbal one again; and our knowledge of all these early stages of thought and feeling is in any case so conjectural and imperfect that farther discussion would not be worth while.

Religion, therefore, as I now ask you arbitrarily to take it, shall mean for us *the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend*

themselves to stand in relation to whatever they may consider the divine. Since the relation may be either moral, physical, or ritual, it is evident that out of religion in the sense in which we take it, theologies, philosophies, and ecclesiastical organizations may secondarily grow. In these lectures, however, as I have already said, the immediate personal experiences will amply fill our time, and we shall hardly consider theology or ecclesiasticism at all.

We escape much controversial matter by this arbitrary definition of our field. But, still, a chance of controversy comes up over the word "divine," if we take the definition in too narrow a sense. There are systems of thought which the world usually calls religious, and yet which do not positively assume a God. Buddhism is in this case. Popularly, of course, the Buddha himself stands in place of a God; but in strictness the Buddhistic system is atheistic. Modern transcendental idealism, Emersonianism, for instance, also seems to let God evaporate into abstract Ideality. Not a deity *in concreto*, not a superhuman person, but the immanent divinity in things, the essentially spiritual structure of the universe, is the object of the transcendentalist cult. In that address to the graduating class at Divinity College in 1838 which made Emerson famous, the frank expression of this worship of mere abstract laws was what made the scandal of the performance.

"These laws," said the speaker, "execute themselves. They are out of time, out of space, and not subject to circumstance: Thus, in the soul of man there is a justice whose retributions are instant and entire. He who does a good deed is instantly ennobled. He who does a mean deed is by the action itself contracted. He who puts off impurity thereby puts on purity. If a man is at heart just, then in so far is he God; the safety of God, the immortality of God, the majesty of God, do enter into that man with justice. If a man dissemble, deceive, he deceives himself, and goes out of acquaintance with his own being. Charac-

ter is always known. Thefts never enrich; alms never impoverish; murder will speak out of stone walls. The least admixture of a lie—for example, the taint of vanity, any attempt to make a good impression, a favorable appearance—will instantly vitiate the effect. But speak the truth, and all things alive or brute are vouchers, and the very roots of the grass underground there do seem to stir and move to bear your witness. For all things proceed out of the same spirit, which is differently named love, justice, temperance, in its different applications, just as the ocean receives different names on the several shores which it washes. In so far as he roves from these ends, a man bereaves himself of power, of auxiliaries. His being shrinks . . . he becomes less and less, a mote, a point, until absolute badness is absolute death. The perception of this law awakens in the mind a sentiment which we call the religious sentiment, and which makes our highest happiness. Wonderful is its power to charm and to command. It is a mountain air. It is the embalmer of the world. It makes the sky and the hills sublime, and the silent song of the stars is it. It is the beatitude of man. It makes him illimitable. When he says 'I ought'; when love warns him; when he chooses, warned from on high, the good and great deed; then, deep melodies wander through his soul from supreme wisdom. Then he can worship, and be enlarged by his worship; for he can never go behind this sentiment. All the expressions of this sentiment are sacred and permanent in proportion to their purity. [They] affect us more than all other compositions. The sentences of the olden time, which ejaculate this piety, are still fresh and fragrant. And the unique impression of Jesus upon mankind, whose name is not so much written as ploughed into the history of this world, is proof of the subtle virtue of this infusion."¹

Such is the Emersonian religion. The universe has a divine soul of order, which soul is moral, being also the soul within the soul of man. But whether this soul of the universe be a mere quality like the eye's brilliancy or the skin's softness, or whether it be a self-conscious life like the

¹ *Miscellanies*, 1868, p. 120 (abridged).

eye's seeing or the skin's feeling, is a decision that never unmistakably appears in Emerson's pages. It quivers on the boundary of these things, sometimes leaning one way sometimes the other, to suit the literary rather than the philosophic need. Whatever it is, though, it is active. As much as if it were a God, we can trust it to protect all ideal interests and keep the world's balance straight. The sentences in which Emerson, to the very end, gave utterance to this faith are as fine as anything in literature: "If you love and serve men, you cannot by any hiding or stratagem escape the remuneration. Secret retributions are always restoring the level, when disturbed, of the divine justice. It is impossible to tilt the beam. All the tyrants and proprietors and monopolists of the world in vain set their shoulders to heave the bar. Settles forevermore the ponderous equator to its line, and man and mote, and star and sun, must range to it, or be pulverized by the recoil."²

Now it would be too absurd to say that the inner experiences that underlie such expressions of faith as this and impel the writer to their utterance are quite unworthy to be called religious experiences. The sort of appeal that Emersonian optimism, on the one hand, and Buddhistic pessimism, on the other, make to the individual and the sort of response which he makes to them in his life are in fact indistinguishable from, and in many respects identical with, the best Christian appeal and response. We must therefore, from the experiential point of view, call these godless or quasi-godless creeds "religions"; and accordingly when in our definition of religion we speak of the individual's relation to "what he considers the divine," we must interpret the term "divine" very broadly, as denoting any object that is *godlike*, whether it be a concrete deity or not.

² *Lectures and Biographical Sketches*, 1868, p. 186.

But the term "godlike," if thus treated as a floating general quality, becomes exceedingly vague, for many gods have flourished in religious history, and their attributes have been discrepant enough. What then is that essentially godlike quality—be it embodied in a concrete deity or not—our relation to which determines our character as religious men? It will repay us to seek some answer to this question before we proceed farther.

For one thing, gods are conceived to be first things in the way of being and power. They overarch and envelop, and from them there is no escape. What relates to them is the first and last word in the way of truth. Whatever then were most primal and enveloping and deeply true might at this rate be treated as godlike, and a man's religion might thus be identified with his attitude, whatever it might be, toward what he felt to be the primal truth.

Such a definition as this would in a way be defensible. Religion, whatever it is, is a man's total reaction upon life, so why not say that any total reaction upon life is a religion? Total reactions are different from casual reactions, and total attitudes are different from usual or professional attitudes. To get at them you must go behind the foreground of existence and reach down to that curious sense of the whole residual cosmos as an everlasting presence, intimate or alien, terrible or amusing, lovable or odious, which in some degree everyone possesses. This sense of the world's presence, appealing as it does to our peculiar individual temperament, makes us either strenuous or careless, devout or blasphemous, gloomy or exultant, about life at large; and our reaction, involuntary and inarticulate and often half unconscious as it is, is the completest of all our answers to the question, "What is the character of this universe in which we dwell?" It expresses our individual sense of it in the most definite way. Why then not call these reac-

tions our religion, no matter what specific character they may have? Non-religious as some of these reactions may be, in one sense of the word "religious," they yet belong to *the general sphere of the religious life*, and so should generically be classed as religious reactions. "He believes in No-God, and he worships him," said a colleague of mine of a student who was manifesting a fine atheistic ardor; and the more fervent opponents of Christian doctrine have often enough shown a temper which, psychologically considered, is indistinguishable from religious zeal.

But so very broad a use of the word "religion" would be inconvenient, however defensible it might remain on logical grounds. There are trifling, sneering attitudes even toward the whole of life; and in some men these attitudes are final and systematic. It would strain the ordinary use of language too much to call such attitudes religious, even though, from the point of view of an unbiased critical philosophy, they might conceivably be perfectly reasonable ways of looking upon life. Voltaire, for example, writes thus to a friend, at the age of seventy-three: "As for myself," he says, "weak as I am, I carry on the war to the last moment, I get a hundred pike-thrusts, I return two hundred, and I laugh. I see near my door Geneva on fire with quarrels over nothing, and I laugh again; and, thank God, I can look upon the world as a farce even when it becomes as tragic as it sometimes does. All comes out even at the end of the day, and all comes out still more even when all the days are over."

Much as we may admire such a robust old gamecock spirit in a valetudinarian, to call it a religious spirit would be odd. Yet it is for the moment Voltaire's reaction on the whole of life. *Je m'en fiche* is the vulgar French equivalent for our English ejaculation "Who cares?" And the happy term *je m'en fichisme* recently has been invented to designate the systematic determination not to take anything in

life too solemnly. "All is vanity" is the relieving word in all difficult crises for this mode of thought, which that exquisite literary genius Renan took pleasure, in his later days of sweet decay, in putting into coquettishly sacrilegious forms which remain to us as excellent expressions of the "all is vanity" state of mind. Take the following passage, for example—we must hold to duty, even against the evidence, Renan says—but he then goes on:—

"There are many chances that the world may be nothing but a fairy pantomime of which no God has care. We must therefore arrange ourselves so that on neither hypothesis we shall be completely wrong. We must listen to the superior voices, but in such a way that if the second hypothesis were true we should not have been too completely duped. If in effect the world be not a serious thing, it is the dogmatic people who will be the shallow ones, and the worldly minded whom the theologians now call frivolous will be those who are really wise.

"*In utrumque paratus*, then. Be ready for anything—that perhaps is wisdom. Give ourselves up, according to the hour, to confidence, to skepticism, to optimism, to irony, and we may be sure that at certain moments at least we shall be with the truth. . . . Good-humor is a philosophic state of mind; it seems to say to Nature that we take her no more seriously than she takes us. I maintain that one should always talk of philosophy with a smile. We owe it to the Eternal to be virtuous; but we have the right to add to this tribute our irony as a sort of personal reprisal. In this way we return to the right quarter jest for jest; we play the trick that has been played on us. Saint Augustine's phrase: *Lord, if we are deceived, it is by thee!* remains a fine one, well suited to our modern feeling. Only we wish the Eternal to know that if we accept the fraud, we accept it knowingly and willingly. We are resigned in advance to losing the interest on our investments of virtue, but we wish not to appear ridiculous by having counted on them too securely."¹

¹ *Feuilles détachées*, pp. 394-398 (abridged).

Surely all the usual associations of the word "religion" would have to be stripped away if such a systematic *partis* of irony were also to be denoted by the name. For common men "religion," whatever more special meanings it may have, signifies always a *serious* state of mind. If any one phrase could gather its universal message, that phrase would be, "All is *not* vanity in this Universe, whatever the appearances may suggest." If it can stop anything, religion as commonly apprehended can stop just such chaffing talk as Renan's. It favors gravity, not pertness; it says "hush" to all vain chatter and smart wit.

But if hostile to light irony, religion is equally hostile to heavy grumbling and complaint. The world appears tragic enough in some religions, but the tragedy is realized as purging, and a way of deliverance is held to exist. We shall see enough of the religious melancholy in a future lecture; but melancholy, according to our ordinary use of language, forfeits all title to be called religious when, in Marcus Aurelius's racy words, the sufferer simply lies kicking and screaming after the fashion of a sacrificed pig. The mood of a Schopenhauer or a Nietzsche—and in a less degree one may sometimes say the same of our own sad Carlyle—though often an ennobling sadness, is almost as often only peevishness running away with the bit between its teeth. The sallies of the two German authors remind one, half the time, of the sick shriekings of two dying rats. They lack the purgatorial note which religious sadness gives forth.

There must be something solemn, serious, and tender about any attitude which we denominate religious. If glad, it must not grin or snicker; if sad, it must not scream or curse. It is precisely as being *solemn* experiences that I wish to interest you in religious experiences. So I propose—arbitrarily again, if you please—to narrow our definition once more by saying that the word "divine," as employed therein, shall mean for us not merely the primal and enveloping

and real, for that meaning if taken without restriction might prove too broad. The divine shall mean for us only such a primal reality as the individual feels impelled to respond to solemnly and gravely, and neither by a curse nor a jest.

But solemnity, and gravity, and all such emotional attributes, admit of various shades; and, do what we will with our defining, the truth must at last be confronted that we are dealing with a field of experience where there is not a single conception that can be sharply drawn. The pretension, under such conditions, to be rigorously "scientific" or "exact" in our terms would only stamp us as lacking in understanding of our task. Things are more or less divine, states of mind are more or less religious, reactions are more or less total, but the boundaries are always misty, and it is everywhere a question of amount and degree. Nevertheless, at their extreme of development, there can never be any question as to what experiences are religious. The divinity of the object and the solemnity of the reaction are too well marked for doubt. Hesitation as to whether a state of mind is "religious," or "irreligious," or "moral," or "philosophical," is only likely to arise when the state of mind is weakly characterized, but in that case it will be hardly worthy of our study at all. With states that can only by courtesy be called religious we need have nothing to do, our only profitable business being with what nobody can possibly feel tempted to call anything else. I said in my former lecture that we learn most about a thing when we view it under a microscope, as it were, or in its most exaggerated form. This is as true of religious phenomena as of any other kind of fact. The only cases likely to be profitable enough to repay our attention will therefore be cases where the religious spirit is unmistakable and extreme. Its fainter manifestations we may tranquilly pass by. Here, for example, is the total reaction upon life of Frederick Locker Lampson, whose autobiography,

entitled "Confidences," proves him to have been a most amiable man.

"I am so far resigned to my lot that I feel small pain at the thought of having to part from what has been called the pleasant habit of existence, the sweet fable of life. I would not care to live my wasted life over again, and so to prolong my span. Strange to say, I have but little wish to be younger. I submit with a chill at my heart. I humbly submit because it is the Divine Will, and my appointed destiny. I dread the increase of infirmities that will make me a burden to those around me, those dear to me. No! let me slip away as quietly and comfortably as I can. Let the end come, if peace come with it.

"I do not know that there is a great deal to be said for this world, or our sojourn here upon it; but it has pleased God so to place us, and it must please me also. I ask you, what is human life? Is not it a maimed happiness—care and weariness, weariness and care, with the baseless expectation, the strange cozenage of a brighter to-morrow? At best it is but a froward child, that must be played with and humored, to keep it quiet till it falls asleep, and then the care is over."¹

This is a complex, a tender, a submissive, and a graceful state of mind. For myself, I should have no objection to calling it on the whole a religious state of mind, although I dare say that to many of you it may seem too listless and half-hearted to merit so good a name. But what matters it in the end whether we call such a state of mind religious or not? It is too insignificant for our instruction in any case; and its very possessor wrote it down in terms which he would not have used unless he had been thinking of more energetically religious moods in others, with which he found himself unable to compete. It is with these more energetic states that our sole business lies, and we can perfectly well afford to let the minor notes and the uncertain border go.

¹ Op. cit., pp. 314, 313.

It was the extremer cases that I had in mind a little while ago when I said that personal religion, even without theology or ritual, would prove to embody some elements that morality pure and simple does not contain. You may remember that I promised shortly to point out what those elements were. In a general way I can now say what I had in mind.

"I accept the universe" is reported to have been a favorite utterance of our New England transcendentalist, Margaret Fuller; and when some one repeated this phrase to Thomas Carlyle, his sardonic comment is said to have been: "Gad! she'd better!" At bottom the whole concern of both morality and religion is with the manner of our acceptance of the universe. Do we accept it only in part and grudgingly, or heartily and altogether? Shall our protests against certain things in it be radical and unforgiving, or shall we think that, even with evil, there are ways of living that must lead to good? If we accept the whole, shall we do so as if stunned into submission—as Carlyle would have us—"Gad! we'd better!"—or shall we do so with enthusiastic assent? Morality pure and simple accepts the law of the whole which it finds reigning, so far as to acknowledge and obey it, but it may obey it with the heaviest and coldest heart, and never cease to feel it as a yoke. But for religion, in its strong and fully developed manifestations, the service of the highest never is felt as a yoke. Dull submission is left far behind, and a mood of welcome, which may fill any place on the scale between cheerful serenity and enthusiastic gladness, has taken its place.

It makes a tremendous emotional and practical difference to one whether one accept the universe in the drab discolored way of stoic resignation to necessity, or with the passionate happiness of Christian saints. The difference is as great as that between passivity and activity, as that between

the defensive and the aggressive mood. Gradual as are the steps by which an individual may grow from one state into the other, many as are the intermediate stages which different individuals represent, yet when you place the typical extremes beside each other for comparison, you feel that two discontinuous psychological universes confront you, and that in passing from one to the other a "critical point" has been overcome.

If we compare stoic with Christian ejaculations we see much more than a difference of doctrine; rather is it a difference of emotional mood that parts them. When Marcus Aurelius reflects on the eternal reason that has ordered things, there is a frosty chill about his words which you rarely find in a Jewish, and never in a Christian piece of religious writing. The universe is "accepted" by all these writers; but how devoid of passion or exultation the spirit of the Roman Emperor is! Compare his fine sentence: "If gods care not for me or my children, here is a reason for it," with Job's cry: "Though he slay me, yet will I trust in him!" and you immediately see the difference I mean. The *anima mundi*, to whose disposal of his own personal destiny the Stoic consents, is there to be respected and submitted to, but the Christian God is there to be loved; and the difference of emotional atmosphere is like that between an arctic climate and the tropics, though the outcome in the way of accepting actual conditions uncomplainingly may seem in abstract terms to be much the same.

"It is a man's duty," says Marcus Aurelius, "to comfort himself and wait for the natural dissolution, and not to be vexed, but to find refreshment solely in these thoughts—first that nothing will happen to me which is not conformable to the nature of the universe; and secondly that I need do nothing contrary to the God and deity within me; for there is no man who can compel me to transgress.¹ He is an abscess on the universe who withdraws and separates himself from the reason

of our common nature, through being displeased with the things which happen. For the same nature produces these, and has produced thee too. And so accept everything which happens, even if it seem disagreeable, because it leads to this, the health of the universe and to the prosperity and felicity of Zeus. For he would not have brought on any man what he has brought, if it were not useful for the whole. The integrity of the whole is mutilated if thou cuttest off anything. And thou dost cut off, as far as it is in thy power, when thou art dissatisfied, and in a manner triest to put anything out of the way.”¹

Compare now this mood with that of the old Christian author of the *Theologia Germanica*:-

“Where men are enlightened with the true light, they renounce all desire and choice, and commit and commend themselves and all things to the eternal Goodness, so that every enlightened man could say: ‘I would fain be to the Eternal Goodness what his own hand is to a man.’ Such men are in a state of freedom, because they have lost the fear of pain or hell, and the hope of reward or heaven, and are living in pure submission to the eternal Goodness, in the perfect freedom of fervent love. When a man truly perceiveth and considereth himself, who and what he is, and findeth himself utterly vile and wicked and unworthy, he falleth into such a deep abasement that it seemeth to him reasonable that all creatures in heaven and earth should rise up against him. And therefore he will not and dare not desire any consolation and release; but he is willing to be unconsoled and unreleased; and he doth not grieve over his sufferings, for they are right in his eyes, and he hath nothing to say against them. This is what is meant by true repentance for sin; and he who in this present time entereth into this hell, none may console him. Now God hath not forsaken a man in this hell, but He is laying his hand upon him, that the man may not desire nor regard anything but the eternal Good only. And then, when the man neither careth for nor desireth anything but the eternal Good alone, and seek-

¹ Book V., ch. ix. (abridged).

eth not himself nor his own things, but the honour of God only, he is made a partaker of all manner of joy, bliss, peace, rest, and consolation, and so the man is henceforth in the kingdom of heaven. This hell and this heaven are two good safe ways for a man, and happy is he who truly findeth them.”¹

How much more active and positive the impulse of the Christian writer to accept his place in the universe is! Marcus Aurelius agrees *to* the scheme—the German theologian agrees *with* it. He literally *abounds* in agreement, he runs out to embrace the divine decrees.

Occasionally, it is true, the stoic rises to something like a Christian warmth of sentiment, as in the often quoted passage of Marcus Aurelius:—

“Everything harmonizes with me which is harmonious to thee, O Universe. Nothing for me is too early nor too late, which is in due time for thee. Everything is fruit to me which thy seasons bring, O Nature: from thee are all things, in thee are all things, to thee all things return. The poet says, Dear City of Cecrops; and wilt thou not say, Dear City of Zeus?”²

But compare even as devout a passage as this with a genuine Christian outpouring, and it seems a little cold. Turn, for instance, to the *Imitation of Christ*:—

“Lord, thou knowest what is best; let this or that be according as thou wilt. Give what thou wilt, so much as thou wilt, when thou wilt. Do with me as thou knowest best, and as shall be most to thine honour. Place me where thou wilt, and freely work thy will with me in all things. . . . When could it be evil when thou wert near? I had rather be poor for thy sake than rich without thee. I choose rather to be a pilgrim upon the earth with thee, than without thee to possess heaven.

¹ Chaps. x., xi. (abridged): Winkworth's translation.

² Book IV., §23.

Where thou art, there is heaven; and where thou art not, behold there death and hell."³

It is a good rule in physiology, when we are studying the meaning of an organ, to ask after its most peculiar and characteristic sort of performance, and to seek its office in that one of its functions which no other organ can possibly exert. Surely the same maxim holds good in our present quest. The essence of religious experiences, the thing by which we finally must judge them, must be that element or quality in them which we can meet nowhere else. And such a quality will be of course most prominent and easy to notice in those religious experiences which are most one-sided, exaggerated, and intense.

Now when we compare these intenser experiences with the experiences of tamer minds, so cool and reasonable that we are tempted to call them philosophical rather than religious, we find a character that is perfectly distinct. That character, it seems to me, should be regarded as the practically important *differentia* of religion for our purpose; and just what it is can easily be brought out by comparing the mind of an abstractly conceived Christian with that of a moralist similarly conceived.

A life is manly, stoical, moral, or philosophical, we say, in proportion as it is less swayed by paltry personal considerations and more by objective ends that call for energy, even though that energy bring personal loss and pain. This is the good side of war, in so far as it calls for "volunteers." And for morality life is a war, and the service of the high-

³ Benham's translation: Book III., chaps. xv., lix. Compare Mary Moody Emerson: "Let me be a blot on this fair world, the obscurest, the loneliest sufferer, with one proviso—that I know it is His agency. I will love Him though He shed frost and darkness on every way of mine." R. W. EMERSON: Lectures and Biographical Sketches, p. 188.

est is a sort of cosmic patriotism which also calls for volunteers. Even a sick man, unable to be militant outwardly, can carry on the moral warfare. He can willfully turn his attention away from his own future, whether in this world or the next. He can train himself to indifference to his present drawbacks and immerse himself in whatever objective interests still remain accessible. He can follow public news, and sympathize with other people's affairs. He can cultivate cheerful manners, and be silent about his miseries. He can contemplate whatever ideal aspects of existence his philosophy is able to present to him, and practice whatever duties, such as patience, resignation, trust, his ethical system requires. Such a man lives on his loftiest, largest plane. He is a high-hearted freeman and no pining slave. And yet he lacks something which the Christian *par excellence*, the mystic and ascetic saint, for example, has in abundant measure, and which makes of him a human being of an altogether different denomination.

The Christian also spurns the pinched and mumping sick-room attitude, and the lives of saints are full of a kind of callousness to diseased conditions of body which probably no other human records show. But whereas the merely moralistic spurning takes an effort of volition, the Christian spurning is the result of the excitement of a higher kind of emotion, in the presence of which no exertion of volition is required. The moralist must hold his breath and keep his muscles tense; and so long as this athletic attitude is possible all goes well—morality suffices. But the athletic attitude tends ever to break down, and it inevitably does break down even in the most stalwart when the organism begins to decay, or when morbid fears invade the mind. To suggest personal will and effort to one all sicklied o'er with the sense of irremediable impotence is to suggest the most impossible of things. What he craves is to be consoled in his very powerlessness, to feel that the spirit of the universe

recognizes and secures him, all decaying and failing as he is. Well, we are all such helpless failures in the last resort. The sanest and best of us are of one clay with lunatics and prison inmates, and death finally runs the robustest of us down. And whenever we feel this, such a sense of the vanity and provisionality of our voluntary career comes over us that all our morality appears but as a plaster hiding a sore it can never cure, and all our well-doing as the lowest substitute for that *well-being* that our lives ought to be grounded in, but, alas! are not.

And here religion comes to our rescue and takes our fate into her hands. There is a state of mind, known to religious men, but to no others, in which the will to assert ourselves and hold our own has been displaced by a willingness to close our mouths and be as nothing in the floods and waterspouts of God. In this state of mind, what we most dreaded has become the habitation of our safety, and the hour of our moral death has turned into our spiritual birthday. The time for tension in our soul is over, and that of happy relaxation, of calm deep breathing, of an eternal present, with no discordant future to be anxious about, has arrived. Fear is not held in abeyance as it is by mere morality, it is positively expunged and washed away.

We shall see abundant examples of this happy state of mind in later lectures of this course. We shall see how infinitely passionate a thing religion at its highest flights can be. Like love, like wrath, like hope, ambition, jealousy, like every other instinctive eagerness and impulse, it adds to life an enchantment which is not rationally or logically deducible from anything else. This enchantment, coming as a gift when it does come—a gift of our organism, the physiologists will tell us, a gift of God's grace, the theologians say—is either there or not there for us, and there are persons who can no more become possessed by it than they can fall in love with a given woman by mere word of command.

Religious feeling is thus an absolute addition to the Subject's range of life. It gives him a new sphere of power. When the outward battle is lost, and the outer world disowns him, it redeems and vivifies an interior world which otherwise would be an empty waste.

If religion is to mean anything definite for us, it seems to me that we ought to take it as meaning this added dimension of emotion, this enthusiastic temper of espousal, in regions where morality strictly so called can at best but bow its head and acquiesce. It ought to mean nothing short of this new reach of freedom for us, with the struggle over, the keynote of the universe sounding in our ears, and everlasting possession spread before our eyes.¹

This sort of happiness in the absolute and everlasting is what we find nowhere but in religion. It is parted off from all mere animal happiness, all mere enjoyment of the present, by that element of solemnity of which I have already made so much account. Solemnity is a hard thing to define abstractly, but certain of its marks are patent enough. A solemn state of mind is never crude or simple—it seems to contain a certain measure of its own opposite in solution. A solemn joy preserves a sort of bitter in its sweetness; a solemn sorrow is one to which we intimately consent. But there are writers who, realizing that happiness of a supreme sort is the prerogative of religion, forget this complication, and call all happiness, as such, religious. Mr. Havelock Ellis, for example, identifies religion with the entire field of the soul's liberation from oppressive moods.

¹ Once more, there are plenty of men, constitutionally sombre men, in whose religious life this rapturousness is lacking. They are religious in the wider sense; yet in this acutest of all senses they are not so, and it is religion in the acutest sense that I wish, without disputing about words, to study first, so as to get at its typical *differentia*.

"The simplest functions of physiological life," he writes, "may be its ministers. Every one who is at all acquainted with the Persian mystics knows how wine may be regarded as an instrument of religion. Indeed, in all countries and in all ages, some form of physical enlargement—singing, dancing, drinking, sexual excitement—has been intimately associated with worship. Even the momentary expansion of the soul in laughter is, to however slight an extent, a religious exercise. . . . Whenever an impulse from the world strikes against the organism, and the resultant is not discomfort or pain, not even the muscular contraction of strenuous manhood, but a joyous expansion or aspiration of the whole soul—there is religion. It is the infinite for which we hunger, and we ride gladly on every little wave that promises to bear us towards it."¹

But such a straight identification of religion with any and every form of happiness leaves the essential peculiarity of religious happiness out. The more commonplace happinesses which we get are "reliefs," occasioned by our momentary escapes from evils either experienced or threatened. But in its most characteristic embodiments, religious happiness is no mere feeling of escape. It cares no longer to escape. It consents to the evil outwardly as a form of sacrifice—inwardly it knows it to be permanently overcome. If you ask *how* religion thus falls on the thorns and faces death, and in the very act annuls annihilation, I cannot explain the matter, for it is religion's secret, and to understand it you must yourself have been a religious man of the extremer type. In our future examples, even of the simplest and healthiest-minded type of religious consciousness, we shall find this complex sacrificial constitution, in which a higher happiness holds a lower unhappiness in check. In the Louvre there is a picture, by Guido Reni, of St. Michael with his foot on Satan's neck. The richness of the picture

¹ The New Spirit, p. 232.

is in large part due to the fiend's figure being there. The richness of its allegorical meaning also is due to his being there—that is, the world is all the richer for having a devil in it, *so long as we keep our foot upon his neck*. In the religious consciousness, that is just the position in which the fiend, the negative or tragic principle, is found; and for that very reason the religious consciousness is so rich from the emotional point of view.¹ We shall see how in certain men and women it takes on a monstrously ascetic form. There are saints who have literally fed on the negative principle, on humiliation and privation, and the thought of suffering and death—their souls growing in happiness just in proportion as their outward state grew more intolerable. No other emotion than religious emotion can bring a man to this peculiar pass. And it is for that reason that when we ask our question about the value of religion for human life, I think we ought to look for the answer among these violenter examples rather than among those of a more moderate hue.

Having the phenomenon of our study in its acutest possible form to start with, we can shade down as much as we please later. And if in these cases, repulsive as they are to our ordinary worldly way of judging, we find ourselves compelled to acknowledge religion's value and treat it with respect, it will have proved in some way its value for life at large. By subtracting and toning down extravagances we may thereupon proceed to trace the boundaries of its legitimate sway.

To be sure, it makes our task difficult to have to deal so much with eccentricities and extremes. "How *can* religion on the whole be the most important of all human functions," you may ask, "if every several manifestation of it

¹ I owe this allegorical illustration to my lamented colleague and friend, Charles Carroll Everett.

in turn have to be corrected and sobered down and pruned away?" Such a thesis seems a paradox impossible to sustain reasonably—yet I believe that something like it will have to be our final contention. That personal attitude which the individual finds himself impelled to take up towards what he apprehends to be the divine—and you will remember that this was our definition—will prove to be both a helpless and a sacrificial attitude. That is, we shall have to confess to at least some amount of dependence on sheer mercy, and to practice some amount of renunciation, great or small, to save our souls alive. The constitution of the world we live in requires it:—

"Entbehren sollst du! sollst entbehren!
Das ist der ewige Gesang
Der jedem an die Ohren klingt,
Den, unser ganzes Leben lang
Uns heiser jede Stunde singt."

For when all is said and done, we are in the end absolutely dependent on the universe; and into sacrifices and surrenders of some sort, deliberately looked at and accepted, we are drawn and pressed as into our only permanent positions of repose. Now in those states of mind which fall short of religion, the surrender is submitted to as an imposition of necessity, and the sacrifice is undergone at the very best without complaint. In the religious life, on the contrary, surrender and sacrifice are positively espoused: even unnecessary givings-up are added in order that the happiness may increase. *Religion thus makes easy and felicitous what in any case is necessary;* and if it be the only agency that can accomplish this result, its vital importance as a human faculty stands vindicated beyond dispute. It becomes an essential organ of our life, performing a function which no other portion of our nature can so successfully fulfill. From the merely biological point of view, so to call

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it, this is a conclusion to which, so far as I can now see, we shall inevitably be led, and led moreover by following the purely empirical method of demonstration which I sketched to you in the first lecture. Of the farther office of religion as a metaphysical revelation I will say nothing now.

But to foreshadow the terminus of one's investigations is one thing, and to arrive there safely is another. In the next lecture, abandoning the extreme generalities which have engrossed us hitherto, I propose that we begin our actual journey by addressing ourselves directly to the concrete facts.

Lecture III

THE REALITY OF THE UNSEEN

WERE one asked to characterize the life of religion in the broadest and most general terms possible, one might say that it consists of the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto. This belief and this adjustment are the religious attitude in the soul. I wish during this hour to call your attention to some of the psychological peculiarities of such an attitude as this, or belief in an object which we cannot see. All our attitudes, moral, practical, or emotional, as well as religious, are due to the "objects" of our consciousness, the things which we believe to exist, whether really or ideally, along with ourselves. Such objects may be present to our senses, or they may be present only to our thought. In either case they elicit from us a *reaction*; and the reaction due to things of thought is notoriously in many cases as strong as that due to sensible presences. It may be even stronger. The memory of an insult may make us angrier than the insult did when we received it. We are frequently more ashamed of our blunders afterwards than we were at the moment of making them; and in general our whole higher prudential and moral life is based on the fact that material sensations actually present may have a weaker influence on our action than ideas of remoter facts.

The more concrete objects of most men's religion, the deities whom they worship, are known to them only in idea. It has been vouchsafed, for example, to very few

Christian believers to have had a sensible vision of their Saviour; though enough appearances of this sort are on record, by way of miraculous exception, to merit our attention later. The whole force of the Christian religion, therefore, so far as belief in the divine personages determines the prevalent attitude of the believer, is in general exerted by the instrumentality of pure ideas, of which nothing in the individual's past experience directly serves as a model.

But in addition to these ideas of the more concrete religious objects, religion is full of abstract objects which prove to have an equal power. God's attributes as such, his holiness, his justice, his mercy, his absoluteness, his infinity, his omniscience, his tri-unity, the various mysteries of the redemptive process, the operation of the sacraments, etc., have proved fertile wells of inspiring meditation for Christian believers.¹ We shall see later that the absence of definite sensible images is positively insisted on by the mystical authorities in all religions as the *sine qua non* of a successful orison, or contemplation of the higher divine truths. Such contemplations are expected (and abundantly verify the expectation, as we shall also see) to influence the believer's subsequent attitude very powerfully for good.

Immanuel Kant held a curious doctrine about such objects of belief as God, the design of creation, the soul, its freedom, and the life hereafter. These things, he said, are properly not objects of knowledge at all. Our conceptions always require a sense-content to work with, and as the

¹ Example: "I have had much comfort lately in meditating on the passages which show the personality of the Holy Ghost, and his distinctness from the Father and the Son. It is a subject that requires searching into to find out, but, when realized, gives one so much more true and lively a sense of the fullness of the Godhead, and its work in us and to us, than when only thinking of the Spirit in its effect on us." AUGUSTUS HARE: *Memorials*, i. 244, Maria Hare to Lucy H. Hare.

words "soul," "God," "immortality," cover no distinctive sense-content whatever, it follows that theoretically speaking they are words devoid of any significance. Yet strangely enough they have a definite meaning *for our practice*. We can act *as if* there were a God; feel *as if* we were free; consider Nature *as if* she were full of special designs; lay plans *as if* we were to be immortal; and we find then that these words do make a genuine difference in our moral life. Our faith *that* these unintelligible objects actually exist proves thus to be a full equivalent in *praktischer Hinsicht*, as Kant calls it, or from the point of view of our action, for a knowledge of *what* they might be, in case we were permitted positively to conceive them. So we have the strange phenomenon, as Kant assures us, of a mind believing with all its strength in the real presence of a set of things of no one of which it can form any notion whatsoever.

My object in thus recalling Kant's doctrine to your mind is not to express any opinion as to the accuracy of this particularly uncouth part of his philosophy, but only to illustrate the characteristic of human nature which we are considering, by an example so classical in its exaggeration. The sentiment of reality can indeed attach itself so strongly to our object of belief that our whole life is polarized through and through, so to speak, by its sense of the existence of the thing believed in, and yet that thing, for purpose of definite description, can hardly be said to be present to our mind at all. It is as if a bar of iron, without touch or sight, with no representative faculty whatever, might nevertheless be strongly endowed with an inner capacity for magnetic feeling; and as if, through the various arousals of its magnetism by magnets coming and going in its neighborhood, it might be consciously determined to different attitudes and tendencies. Such a bar of iron could never give you an outward description of the agencies that had the power of stirring it so strongly; yet of their presence, and of their significance

for its life, it would be intensely aware through every fibre of its being.

It is not only the Ideas of pure Reason as Kant styled them, that have this power of making us vitally feel presences that we are impotent articulately to describe. All sorts of higher abstractions bring with them the same kind of impalpable appeal. Remember those passages from Emerson which I read at my last lecture. The whole universe of concrete objects, as we know them, swims, not only for such a transcendentalist writer, but for all of us, in a wider and higher universe of abstract ideas, that lend it its significance. As time, space, and the ether soak through all things so (we feel) do abstract and essential goodness, beauty, strength, significance, justice, soak through all things good, strong, significant, and just.

Such ideas, and others equally abstract, form the background for all our facts, the fountain-head of all the possibilities we conceive of. They give its "nature," as we call it, to every special thing. Everything we know is "what" it is by sharing in the nature of one of these abstractions. We can never look directly at them, for they are bodiless and featureless and footless, but we grasp all other things by their means, and in handling the real world we should be stricken with helplessness in just so far forth as we might lose these mental objects, these adjectives and adverbs and predicates and heads of classification and conception.

This absolute determinability of our mind by abstractions is one of the cardinal facts in our human constitution. Polarizing and magnetizing us as they do, we turn towards them and from them, we seek them, hold them, hate them, bless them, just as if they were so many concrete beings. And beings they are, beings as real in the realm which they inhabit as the changing things of sense are in the realm of space.

Plato gave so brilliant and impressive a defense of this

common human feeling, that the doctrine of the reality of abstract objects has been known as the platonic theory of ideas ever since. Abstract Beauty, for example, is for Plato a perfectly definite individual being, of which the intellect is aware as of something additional to all the perishing beauties of the earth. "The true order of going," he says, in the often quoted passage in his "Banquet," "is to use the beauties of earth as steps along which one mounts upwards for the sake of that other Beauty, going from one to two, and from two to all fair forms, and from fair forms to fair actions, and from fair actions to fair notions, until from fair notions, he arrives at the notion of absolute Beauty, and at last knows what the essence of Beauty is."¹ In our last lecture we had a glimpse of the way in which a platonizing writer like Emerson may treat the abstract divineness of things, the moral structure of the universe, as a fact worthy of worship. In those various churches without a God which to-day are spreading through the world under the name of ethical societies, we have a similar worship of the abstract divine, the moral law believed in as an ultimate object. "Science" in many minds is genuinely taking the place of a religion. Where this is so, the scientist treats the "Laws of Nature" as objective facts to be revered. A brilliant school of interpretation of Greek mythology would have it that in their origin the Greek gods were only half-metaphoric personifications of those great spheres of abstract law and order into which the natural world falls apart—the sky-sphere, the ocean-sphere, the earth-sphere, and the like; just as even now we may speak of the smile of the morning, the kiss of the breeze, or the bite of the cold, without really meaning that these phenomena of nature actually wear a human face.²

¹ *Symposium*, Jowett, 1871, i. 527.

² Example: "Nature is always so interesting, under whatever aspect she shows herself, that when it rains, I seem to see a beauti-

As regards the origin of the Greek gods, we need not at present seek an opinion. But the whole array of our instances leads to a conclusion something like this: It is as if there were in the human consciousness a *sense of reality*, a *feeling of objective presence*, a *perception* of what we may call "something there," more deep and more general than any of the special and particular "senses" by which the current psychology supposes existent realities to be originally revealed. If this were so, we might suppose the senses to waken our attitudes and conduct as they so habitually do, by first exciting this sense of reality; but anything else, any idea, for example, that might similarly excite it, would have that same prerogative of appearing real which objects of sense normally possess. So far as religious conceptions were able to touch this reality-feeling, they would be believed in in spite of criticism, even though they might be so vague and remote as to be almost unimaginable, even though they might be such non-entities in point of *whatness*, as Kant makes the objects of his moral theology to be.

The most curious proofs of the existence of such an undifferentiated sense of reality as this are found in experiences of hallucination. It often happens that an hallucination is imperfectly developed: the person affected will feel a "presence" in the room, definitely localized, facing in one particular way, real in the most emphatic sense of the word, often coming suddenly, and as suddenly gone; and yet neither seen, heard, touched, nor cognized in any of the usual "sensible" ways. Let me give you an example of this, before I pass to the objects with whose presence religion is more peculiarly concerned.

An intimate friend of mine, one of the keenest intellects I know, has had several experiences of this sort. He writes as follows in response to my inquiries:—

ful woman weeping. She appears the more beautiful, the more afflicted she is." B. de St. Pierre.

"I have several times within the past few years felt the so-called 'consciousness of a presence.' The experiences which I have in mind are clearly distinguishable from another kind of experience which I have had very frequently, and which I fancy many persons would also call the 'consciousness of a presence.' But the difference for me between the two sets of experience is as great as the difference between feeling a slight warmth originating I know not where, and standing in the midst of a conflagration with all the ordinary senses alert.

"It was about September, 1884, when I had the first experience. On the previous night I had had, after getting into bed at my rooms in College, a vivid tactile hallucination of being grasped by the arm, which made me get up and search the room for an intruder; but the sense of presence properly so called came on the next night. After I had got into bed and blown out the candle, I lay awake awhile thinking on the previous night's experience, when suddenly I *felt* something come into the room and stay close to my bed. It remained only a minute or two. I did not recognize it by any ordinary sense, and yet there was a horribly unpleasant 'sensation' connected with it. It stirred something more at the roots of my being than any ordinary perception. The feeling had something of the quality of a very large tearing vital pain spreading chiefly over the chest, but within the organism—and yet the feeling was not *pain* so much as *abhorrence*. At all events, something was present with me, and I knew its presence far more surely than I have ever known the presence of any fleshly living creature. I was conscious of its departure as of its coming: an almost instantaneously swift going through the door, and the 'horrible sensation' disappeared.

"On the third night when I retired my mind was absorbed in some lectures which I was preparing, and I was still absorbed in these when I became aware of the actual presence (though not of the *coming*) of the thing that was there the night before, and of the 'horrible sensation.' I then mentally concentrated all my effort to charge this 'thing,' if it was evil, to depart, if it was *not* evil, to tell me who or what it was, and if it could not explain itself, to go, and that I would compel it

to go. It went as on the previous night, and my body quickly recovered its normal state.

"On two other occasions in my life I have had precisely the same 'horrible sensation.' Once it lasted a full quarter of an hour. In all three instances the certainty that there in outward space there stood *something* was indescribably *stronger* than the ordinary certainty of companionship when we are in the close presence of ordinary living people. The something seemed close to me, and intensely more real than any ordinary perception. Although I felt it to be like unto myself, so to speak, or finite, small, and distressful, as it were, I didn't recognize it as any individual being or person."

Of course such an experience as this does not connect itself with the religious sphere. Yet it may upon occasion do so; and the same correspondent informs me that at more than one other conjuncture he had the sense of presence developed with equal intensity and abruptness, only then it was filled with a quality of joy.

"There was not a mere consciousness of something there, but fused in the central happiness of it, a startling awareness of some ineffable good. Not vague either, not like the emotional effect of some poem, or scene, or blossom, of music, but the sure knowledge of the close presence of a sort of mighty person, and after it went, the memory persisted as the one perception of reality. Everything else might be a dream, but not that."

My friend, as it oddly happens, does not interpret these latter experiences theistically, as signifying the presence of God. But it would clearly not have been unnatural to interpret them as a revelation of the deity's existence. When we reach the subject of mysticism, we shall have much more to say upon this head.

Lest the oddity of these phenomena should disconcert you, I will venture to read you a couple of similar narratives, much shorter, merely to show that we are dealing with a well-marked natural kind of fact. In the first case, which I

take from the Journal of the Society for Psychical Research, the sense of presence developed in a few moments into a distinctly visualized hallucination—but I leave that part of the story out.

"I had read," the narrator says, "some twenty minutes or so, was thoroughly absorbed in the book, my mind was perfectly quiet, and for the time being my friends were quite forgotten, when suddenly without a moment's warning my whole being seemed roused to the highest state of tension or aliveness, and I was aware, with an intenseness not easily imagined by those who had never experienced it, that another being or presence was not only in the room, but quite close to me. I put my book down, and although my excitement was great, I felt quite collected, and not conscious of any sense of fear. Without changing my position, and looking straight at the fire, I knew somehow that my friend A. H. was standing at my left elbow, but so far behind me as to be hidden by the armchair in which I was leaning back. Moving my eyes round slightly without otherwise changing my position, the lower portion of one leg became visible, and I instantly recognized the gray-blue material of trousers he often wore, but the stuff appeared semi-transparent, reminding me of tobacco smoke in consistency,"¹—and hereupon the visual hallucination came.

Another informant writes:—

"Quite early in the night I was awakened. . . . I felt as if I had been aroused intentionally, and at first thought some one was breaking into the house. . . . I then turned on my side to go to sleep again, and immediately felt a consciousness of a presence in the room, and singular to state, it was not the consciousness of a live person, but of a spiritual presence. This may provoke a smile, but I can only tell you the facts as they occurred to me. I do not know how to better describe my sensations than by simply stating that I felt a consciousness of a spiritual presence. . . . I felt also at the same time a strong

¹ Journal of the S. P. R., February, 1895, p. 26.

home to one better than abstract description, so I proceed immediately to cite some. The first example is a negative one, deplored the loss of the sense in question. I have extracted it from an account given me by a scientific man of my acquaintance, of his religious life. It seems to me to show clearly that the feeling of reality may be something more like a sensation than an intellectual operation properly so-called.

"Between twenty and thirty I gradually became more and more agnostic and irreligious, yet I cannot say that I ever lost that 'indefinite consciousness' which Herbert Spencer describes so well, of an Absolute Reality behind phenomena. For me this Reality was not the pure Unknowable of Spencer's philosophy, for although I had ceased my childish prayers to God, and never prayed to *It* in a formal manner, yet my more recent experience shows me to have been in a relation to *It* which practically was the same thing as prayer. Whenever I had any trouble, especially when I had conflict with other people, either domestically or in the way of business, or when I was depressed in spirits or anxious about affairs, I now recognize that I used to fall back for support upon this curious relation I felt myself to be in to this fundamental cosmical *It*. It was on my side, or I was on Its side, however you please to term it, in the particular trouble, and it always strengthened me and seemed to give me endless vitality to feel its underlying and supporting presence. In fact, it was an unfailing fountain of living justice, truth, and strength, to which I instinctively turned at times of weakness, and it always brought me out. I know now that it was a personal relation I was in to it, because of late years the power of communicating with it has left me, and I am conscious of a perfectly definite loss. I used never to fail to find it when I turned to it. Then came a set of years when sometimes I found it, and then again I would be wholly unable to make connection with it. I remember many occasions on which at night in bed, I would be unable to get to sleep on account of worry. I turned this way and that in the darkness, and groped mentally for the familiar sense of that higher mind of my mind

which had always seemed to be close at hand as it were, closing the passage, and yielding support, but there was no electric current. A blank was there instead of *It*: I couldn't find anything. Now, at the age of nearly fifty, my power of getting into connection with it has entirely left me; and I have to confess that a great help has gone out of my life. Life has become curiously dead and indifferent; and I can now see that my old experience was probably exactly the same thing as the prayers of the orthodox, only I did not call them by that name. What I have spoken of as 'It' was practically not Spencer's Unknown, but just my own instinctive and individual God, whom I relied upon for higher sympathy, but whom somehow I have lost."

Nothing is more common in the pages of religious biography than the way in which seasons of lively and of difficult faith are described as alternating. Probably every religious person has the recollection of particular crisis in which a directer vision of the truth, a direct perception, perhaps, of a living God's existence, swept in and overwhelmed the languor of the more ordinary belief. In James Russell Lowell's correspondence there is a brief memorandum of an experience of this kind:—

"I had a revelation last Friday evening. I was at Mary's, and happening to say something of the presence of spirits (of whom, I said, I was often dimly aware), Mr. Putnam entered into an argument with me on spiritual matters. As I was speaking, the whole system rose up before me like a vague destiny looming from the Abyss. I never before so clearly felt the Spirit of God in me and around me. The whole room seemed to me full of God. The air seemed to waver to and fro with the presence of Something I knew not what. I spoke with the calmness and clearness of a prophet. I cannot tell you what this revelation was. I have not yet studied it enough. But I shall perfect it one day, and then you shall hear it and acknowledge its grandeur."¹

¹ Letters of Lowell, i. 75.

Here is a longer and more developed experience from a manuscript communication by a clergyman—I take it from Starbuck's manuscript collection:—

"I remember the night, and almost the very spot on the hill-top, where my soul opened out, as it were, into the Infinite, and there was a rushing together of the two worlds, the inner and the outer. It was deep calling unto deep—the deep that my own struggle had opened up within being answered by the unfathomable deep without, reaching beyond the stars. I stood alone with Him who had made me, and all the beauty of the world, and love, and sorrow, and even temptation. I did not seek Him, but felt the perfect unison of my spirit with His. The ordinary sense of things around me faded. For the moment nothing but an ineffable joy and exultation remained. It is impossible fully to describe the experience. It was like the effect of some great orchestra when all the separate notes have melted into one swelling harmony that leaves the listener conscious of nothing save that his soul is being wafted upwards, and almost bursting with its own emotion. The perfect stillness of the night was thrilled by a more solemn silence. The darkness held a presence that was all the more felt because it was not seen. I could not any more have doubted that *He* was there than that I was. Indeed, I felt myself to be, if possible, the less real of the two.

"My highest faith in God and truest idea of him were then born in me. I have stood upon the Mount of Vision since, and felt the Eternal round about me. But never since has there come quite the same stirring of the heart. Then, if ever, I believe, I stood face to face with God, and was born anew of his spirit. There was, as I recall it, no sudden change of thought or of belief, except that my early crude conception, had, as it were, burst into flower. There was no destruction of the old, but a rapid, wonderful unfolding. Since that time no discussion that I have heard of the proofs of God's existence has been able to shake my faith. Having once felt the presence of God's spirit, I have never lost it again for long. My most assuring evidence of his existence is deeply rooted in that hour of vision, in the memory of that supreme experience, and in the convic-

tion, gained from reading and reflection, that something the same has come to all who have found God. I am aware that it may justly be called mystical. I am not enough acquainted with philosophy to defend it from that or any other charge. I feel that in writing of it I have overlaid it with words rather than put it clearly to your thought. But, such as it is, I have described it as carefully as I now am able to do."

Here is another document, even more definite in character, which, the writer being a Swiss, I translate from the French original.¹

"I was in perfect health: we were on our sixth day of tramping, and in good training. We had come the day before from Sixt to Trent by Buet. I felt neither fatigue, hunger, nor thirst, and my state of mind was equally healthy. I had had at Forlaz good news from home; I was subject to no anxiety, either near or remote, for we had a good guide, and there was not a shadow of uncertainty about the road we should follow. I can best describe the condition in which I was by calling it a state of equilibrium. When all at once I experienced a feeling of being raised above myself, I felt the presence of God—I tell of the thing just as I was conscious of it—as if his goodness and his power were penetrating me altogether. The throb of emotion was so violent that I could barely tell the boys to pass on and not wait for me. I then sat down on a stone, unable to stand any longer, and my eyes overflowed with tears. I thanked God that in the course of my life he had taught me to know him, that he sustained my life and took pity both on the insignificant creature and on the sinner that I was. I begged him ardently that my life might be consecrated to the doing of his will. I felt his reply, which was that I should do his will from day to day, in humility and poverty, leaving him, the Almighty God, to be judge of whether I should some time be called to bear witness more conspicuously. Then, slowly, the ecstasy left my heart; that is, I felt that God had withdrawn the communion which he had granted, and I was able to walk on, but very slowly,

¹ I borrow it, with Professor Flournoy's permission, from his rich collection of psychological documents.

so strongly was I still possessed by the interior emotion. Besides, I had wept uninterruptedly for several minutes, my eyes were swollen, and I did not wish my companions to see me. The state of ecstasy may have lasted four or five minutes, although it seemed at the time to last much longer. My comrades waited for me ten minutes at the cross of Barine, but I took about twenty-five or thirty minutes to join them, for as well as I can remember, they said that I had kept them back for about half an hour. The impression had been so profound that in climbing slowly the slope I asked myself if it were possible that Moses on Sinai could have had a more intimate communication with God. I think it well to add that in this ecstasy of mine God had neither form, color, odor, nor taste; moreover, that the feeling of his presence was accompanied with no determinate localization. It was rather as if my personality had been transformed by the presence of a *spiritual spirit*. But the more I seek words to express this intimate intercourse, the more I feel the impossibility of describing the thing by any of our usual images. At bottom the expression most apt to render what I felt is this: God was present, though invisible; he fell under no one of my senses, yet my consciousness perceived him."

The adjective "mystical" is technically applied, most often, to states that are of brief duration. Of course such hours of rapture as the last two persons describe are mystical experiences, of which in a later lecture I shall have much to say. Meanwhile here is the abridged record of another mystical or semi-mystical experience, in a mind evidently framed by nature for ardent piety. I owe it to Starbuck's collection. The lady who gives the account is the daughter of a man well known in his time as a writer against Christianity. The suddenness of her conversion shows well how native the sense of God's presence must be to certain minds. She relates that she was brought up in entire ignorance of Christian doctrine, but, when in Germany, after being talked to by Christian friends, she read the Bible and prayed, and finally the plan of salvation flashed upon her like a stream of light.

"To this day," she writes, "I cannot understand dallying with religion and the commands of God. The very instant I heard my Father's cry calling unto me, my heart bounded in recognition. I ran, I stretched forth my arms, I cried aloud, 'Here, here I am, my Father.' Oh, happy child, what should I do? 'Love me,' answered my God. 'I do, I do,' I cried passionately. 'Come unto me,' called my Father. 'I will,' my heart panted. Did I stop to ask a single question? Not one. It never occurred to me to ask whether I was good enough, or to hesitate over my unfitness, or to find out what I thought of his church, or . . . to wait until I should be satisfied. Satisfied! I was satisfied. Had I not found my God and my Father? Did he not love me? Had he not called me? Was there not a Church into which I might enter? . . . Since then I have had direct answers to prayer—so significant as to be almost like talking with God and hearing his answer. The idea of God's reality has never left me for one moment."

Here is still another case, the writer being a man aged twenty-seven, in which the experience, probably almost as characteristic, is less vividly described:—

"I have on a number of occasions felt that I had enjoyed a period of intimate communion with the divine. These meetings came unasked and unexpected, and seemed to consist merely in the temporary obliteration of the conventionalities which usually surround and cover my life. . . . Once it was when from the summit of a high mountain I looked over a gashed and corrugated landscape extending to a long convex of ocean that ascended to the horizon, and again from the same point when I could see nothing beneath me but a boundless expanse of white cloud, on the blown surface of which a few high peaks, including the one I was on, seemed plunging about as if they were dragging their anchors. What I felt on these occasions was a temporary loss of my own identity, accompanied by an illumination which revealed to me a deeper significance than I had been wont to attach to life. It is in this that I find my justification for saying that I have enjoyed communication with God. Of course the absence of such a being as this would be chaos. I cannot conceive of life without its presence."

I spoke of the convincingness of these feelings of reality, and I must dwell a moment longer on that point. They are as convincing to those who have them as any direct sensible experiences can be, and they are, as a rule, much more convincing than results established by mere logic ever are. One may indeed be entirely without them; probably more than one of you here present is without them in any marked degree; but if you do have them, and have them at all strongly, the probability is that you cannot help regarding them as genuine perceptions of truth, as revelations of a kind of reality which no adverse argument, however unanswerable by you in words, can expel from your belief. The opinion opposed to mysticism in philosophy is sometimes spoken of as *rationalism*. Rationalism insists that all our beliefs ought ultimately to find for themselves articulate grounds. Such grounds, for rationalism, must consist of four things: (1) definitely statable abstract principles; (2) definite facts of sensation; (3) definite hypotheses based on such facts; and (4) definite inferences logically drawn. Vague impressions of something indefinable have no place in the rationalistic system, which on its positive side is surely a splendid intellectual tendency, for not only are all our philosophies fruits of it, but physical science (amongst other good things) is its result.

Nevertheless, if we look on man's whole mental life as it exists, on the life of men that lies in them apart from their learning and science, and that they inwardly and privately follow, we have to confess that the part of it of which rationalism can give an account is relatively superficial. It is the part that has the *prestige* undoubtedly, for it has the loquacity, it can challenge you for proofs, and chop logic, and put you down with words. But it will fail to convince or convert you all the same, if your dumb intuitions are opposed to its conclusions. If you have intuitions at all, they come from a deeper level of your nature than the loquacious level which

rationalism inhabits. Your whole subconscious life, your impulses, your faiths, your needs, your divinations, have prepared the premises, of which your consciousness now feels the weight of the result; and something in you absolutely *knows* that that result must be truer than any logic-chopping rationalistic talk, however clever, that may contradict it. This inferiority of the rationalistic level in founding belief is just as manifest when rationalism argues for religion as when it argues against it. That vast literature of proofs of God's existence drawn from the order of nature, which a century ago seemed so overwhelmingly convincing, to-day does little more than gather dust in libraries, for the simple reason that our generation has ceased to believe in the kind of God it argued for. Whatever sort of a being God may be, we *know* to-day that he is nevermore that mere external inventor of "contrivances" intended to make manifest his "glory" in which our great-grandfathers took such satisfaction, though just how we know this we cannot possibly make clear by words either to others or to ourselves. I defy any of you here fully to account for your persuasion that if a God exist he must be a more cosmic and tragic personage than that Being.

The truth is that in the metaphysical and religious sphere, articulate reasons are cogent for us only when our inarticulate feelings of reality have already been impressed in favor of the same conclusion. Then, indeed, our intuitions and our reason work together, and great world-ruling systems, like that of the Buddhist or of the Catholic philosophy, may grow up. Our impulsive belief is here always what sets up the original body of truth, and our articulately verbalized philosophy is but its showy translation into formulas. The unreasoned and immediate assurance is the deep thing in us, the reasoned argument is but a surface exhibition. Instinct leads, intelligence does but follow. If a person feels the presence of a living God after the fashion shown by my quota-

tions, your critical arguments, be they never so superior, will vainly set themselves to change his faith.

Please observe, however, that I do not yet say that it is *better* that the subconscious and non-rational should thus hold primacy in the religious realm. I confine myself to simply pointing out that they do so hold it as a matter of fact.

So much for our sense of the reality of the religious objects. Let me now say a brief word more about the attitudes they characteristically awaken.

We have already agreed that they are *solemn*; and we have seen reason to think that the most distinctive of them is the sort of joy which may result in extreme cases from absolute self-surrender. The sense of the kind of object to which the surrender is made has much to do with determining the precise complexion of the joy; and the whole phenomenon is more complex than any simple formula allows. In the literature of the subject, sadness and gladness have each been emphasized in turn. The ancient saying that the first maker of the Gods was fear receives voluminous corroboration from every age of religious history; but none the less does religious history show the part which joy has evermore tended to play. Sometimes the joy has been primary; sometimes secondary, being the gladness of deliverance from the fear. This latter state of things, being the more complex, is also the more complete; and as we proceed, I think we shall have abundant reason for refusing to leave out either the sadness or the gladness, if we look at religion with the breadth of view which it demands. Stated in the completest possible terms, a man's religion involves both moods of contraction and moods of expansion of his being. But the quantitative mixture and order of these moods vary so much from one age of the world, from one system of thought, and from one individual to another, that you may insist either on the dread and the submission, or on the peace and the freedom as the essence of the matter, and still remain materially

within the limits of the truth. The constitutionally sombre and the constitutionally sanguine onlooker are bound to emphasize opposite aspects of what lies before their eyes.

The constitutionally sombre religious person makes even of his religious peace a very sober thing. Danger still hovers in the air about it. Flexion and contraction are not wholly checked. It were sparrowlike and childish after our deliverance to explode into twittering laughter and caper-cutting, and utterly to forget the imminent hawk on bough. Lie low, rather, lie low; for you are in the hands of a living God. In the Book of Job, for example, the impotence of man and the omnipotence of God is the exclusive burden of its author's mind. "It is as high as heaven; what canst thou do?—deeper than hell; what canst thou know?" There is an astringent relish about the truth of this conviction which some men can feel, and which for them is as near an approach as can be made to the feeling of religious joy.

"In Job," says that coldly truthful writer, the author of *Mark Rutherford*, "God reminds us that man is not the measure of his creation. The world is immense, constructed on no plan or theory which the intellect of man can grasp. It is *transcendent* everywhere. This is the burden of every verse, and is the secret, if there be one, of the poem. Sufficient or insufficient, there is nothing more. . . . God is great, we know not his ways. He takes from us all we have, but yet if we possess our souls in patience, we *may* pass the valley of the shadow, and come out in sunlight again. We *may* or we *may not*! . . . What more have we to say now than God said from the whirlwind over two thousand five hundred years ago?"¹

If we turn to the sanguine onlooker, on the other hand, we find that deliverance is felt as incomplete unless the burden be altogether overcome and the danger forgotten. Such onlookers give us definitions that seem to the sombre minds

¹ *Mark Rutherford's Deliverance*, London, 1885, pp. 196, 198.

of whom we have just been speaking to leave out all the solemnity that makes religious peace so different from merely animal joys. In the opinion of some writers an attitude might be called religious, though no touch were left in it of sacrifice or submission, no tendency to flexion, no bowing of the head. Any "habitual and regulated admiration," says Professor J. R. Seeley,¹ "is worthy to be called a religion"; and accordingly he thinks that our Music, our Science, and our so-called "Civilization," as these things are now organized and admiringly believed in, form the more genuine religions of our time. Certainly the unhesitating and unreasoning way in which we feel that we must inflict our civilization upon "lower" races, by means of Hotchkiss guns, etc., reminds one of nothing so much as of the early spirit of Islam spreading its religion by the sword.

In my last lecture I quoted to you the ultra-radical opinion of Mr. Havelock Ellis, that laughter of any sort may be considered a religious exercise, for it bears witness to the soul's emancipation. I quoted this opinion in order to deny its adequacy. But we must now settle our scores more carefully with this whole optimistic way of thinking. It is far too complex to be decided off-hand. I propose accordingly that we make of religious optimism the theme of the next two lectures.

¹ In his book (too little read, I fear), *Natural Religion*, 3d edition, Boston, 1886, pp. 91, 122.

Lectures IV and V

THE RELIGION OF HEALTHY-MINDEDNESS

IF we were to ask the question: "What is human life's chief concern?" one of the answers we should receive would be: "It is happiness." How to gain, how to keep, how to recover happiness, is in fact for most men at all times the secret motive of all they do, and of all they are willing to endure. The hedonistic school in ethics deduces the moral life wholly from the experiences of happiness and unhappiness which different kinds of conduct bring; and, even more in the religious life than in the moral life, happiness and unhappiness seem to be the poles round which the interest revolves. We need not go so far as to say with the author whom I lately quoted that any persistent enthusiasm is, as such, religion, nor need we call mere laughter a religious exercise; but we must admit that any persistent enjoyment may *produce* the sort of religion which consists in a grateful admiration of the gift of so happy an existence; and we must also acknowledge that the more complex ways of experiencing religion are new manners of producing happiness, wonderful inner paths to a supernatural kind of happiness, when the first gift of natural existence is unhappy, as it so often proves itself to be.

With such relations between religion and happiness, it is perhaps not surprising that men come to regard the happiness which a religious belief affords as a proof of its truth. If a creed makes a man feel happy, he almost inevitably adopts it. Such a belief ought to be true; therefore it is true—such,

rightly or wrongly, is one of the "immediate inferences" of the religious logic used by ordinary men.

"The near presence of God's spirit," says a German writer,¹ "may be experienced in its reality—indeed *only* experienced. And the mark by which the spirit's existence and nearness are made irrefutably clear to those who have ever had the experience is the utterly incomparable *feeling of happiness* which is connected with the nearness, and which is therefore not only a possible and altogether proper feeling for us to have here below, but is the best and most indispensable proof of God's reality. No other proof is equally convincing, and therefore happiness is the point from which every efficacious new theology should start."

In the hour immediately before us, I shall invite you to consider the simpler kinds of religious happiness, leaving the more complex sorts to be treated on a later day.

In many persons, happiness is congenital and irreclaimable. "Cosmic emotion" inevitably takes in them the form of enthusiasm and freedom. I speak not only of those who are animally happy. I mean those who, when unhappiness is offered or proposed to them, positively refuse to feel it, as if it were something mean and wrong. We find such persons in every age, passionately flinging themselves upon their sense of the goodness of life, in spite of the hardships of their own condition, and in spite of the sinister theologies into which they may be born. From the outset their religion is one of union with the divine. The heretics who went before the reformation are lavishly accused by the church writers of an-tinomian practices, just as the first Christians were accused of indulgence in orgies by the Romans. It is probable that there never has been a century in which the deliberate refusal to think ill of life has not been idealized by a sufficient number of persons to form sects, open or secret, who claimed

¹ C. HILTY: Glück, dritter Theil, 1900, p. 18.

all natural things to be permitted. Saint Augustine's maxim, *Dilige et quod vis fac*—if you but love [God], you may do as you incline—is morally one of the profoundest of observations, yet it is pregnant, for such persons, with passports beyond the bounds of conventional morality. According to their characters they have been refined or gross; but their belief has been at all times systematic enough to constitute a definite religious attitude. God was for them a giver of freedom, and the sting of evil was overcome. Saint Francis and his immediate disciples were, on the whole, of this company of spirits, of which there are of course infinite varieties. Rousseau in the earlier years of his writing, Diderot, B. de Saint Pierre, and many of the leaders of the eighteenth century anti-christian movement were of this optimistic type. They owed their influence to a certain authoritativeness in their feeling that Nature, if you will only trust her sufficiently, is absolutely good.

It is to be hoped that we all have some friend, perhaps more often feminine than masculine, and young than old, whose soul is of this sky-blue tint, whose affinities are rather with flowers and birds and all enchanting innocencies than with dark human passions, who can think no ill of man or God, and in whom religious gladness, being in possession from the outset, needs no deliverance from any antecedent burden.

"God has two families of children on this earth," says Francis W. Newman,¹ "*the once-born and the twice-born*," and the once-born he describes as follows: "They see God, not as a strict Judge, not as a Glorious Potentate; but as the animating Spirit of a beautiful harmonious world, Beneficent and Kind, Merciful as well as Pure. The same characters generally have no metaphysical tendencies: they do not look back into themselves. Hence they are not distressed by their own imperfec-

¹ *The Soul; its Sorrows and its Aspirations*, 3d edition, 1852, pp. 89, 91.

tions: yet it would be absurd to call them self-righteous; for they hardly think of themselves *at all*. This childlike quality of their nature makes the opening of religion very happy to them: for they no more shrink from God, than a child from an emperor, before whom the parent trembles: in fact, they have no vivid conception of *any* of the qualities in which the severer Majesty of God consists.¹ He is to them the impersonation of Kindness and Beauty. They read his character, not in the disordered world of man, but in romantic and harmonious nature. Of human sin they know perhaps little in their own hearts and not very much in the world; and human suffering does but melt them to tenderness. Thus, when they approach God, no inward disturbance ensues; and without being as yet spiritual, they have a certain complacency and perhaps romantic sense of excitement in their simple worship.”

In the Romish Church such characters find a more congenial soil to grow in than in Protestantism, whose fashions of feeling have been set by minds of a decidedly pessimistic order. But even in Protestantism they have been abundant enough; and in its recent “liberal” developments of Unitarianism and latitudinarianism generally, minds of this order have played and still are playing leading and constructive parts. Emerson himself is an admirable example. Theodore Parker is another—here are a couple of characteristic passages from Parker’s correspondence.²

“Orthodox scholars say: ‘In the heathen classics you find no consciousness of sin.’ It is very true—God be thanked for it. They *were* conscious of wrath, of cruelty, avarice, drunkenness, lust, sloth, cowardice, and other actual vices, and struggled and got rid of the deformities, but they *were* not conscious of ‘enmity against God,’ and didn’t sit down and whine and groan against non-existent evil. I have done wrong things enough in my life, and do them now; I miss the mark, draw bow, and

¹ I once heard a lady describe the pleasure it gave her to think that she “could always cuddle up to God.”

² JOHN WEISS: Life of Theodore Parker, i. 152, 32.

try again. But I am not conscious of hating God, or man, or right, or love, and I know there is much 'health in me'; and in my body, even now, there dwelleth many a good thing, spite of consumption and Saint Paul." In another letter Parker writes: "I have swum in clear sweet waters all my days; and if sometimes they were a little cold, and the stream ran adverse and something rough, it was never too strong to be breasted and swum through. From the days of earliest boyhood, when I went stumbling through the grass, . . . up to the gray-bearded manhood of this time, there is none but has left me honey in the hive of memory that I now feed on for present delight. When I recall the years . . . I am filled with a sense of sweetness and wonder that such little things can make a mortal so exceedingly rich. But I must confess that the chiefest of all my delights is still the religious."

Another good expression of the "once-born" type of consciousness, developing straight and natural, with no element of morbid compunction or crisis, is contained in the answer of Dr. Edward Everett Hale, the eminent Unitarian preacher and writer, to one of Dr. Starbuck's circulars. I quote a part of it:—

"I observe, with profound regret, the religious struggles which come into many biographies, as if almost essential to the formation of the hero. I ought to speak of these, to say that any man has an advantage, not to be estimated, who is born, as I was, into a family where the religion is simple and rational; who is trained in the theory of such a religion, so that he never knows, for an hour, what these religious or irreligious struggles are. I always knew God loved me, and I was always grateful to him for the world he placed me in. I always liked to tell him so, and was always glad to receive his suggestions to me. . . . I can remember perfectly that when I was coming to manhood, the half-philosophical novels of the time had a deal to say about the young men and maidens who were facing the 'problem of life.' I had no idea whatever what the problem of life was. To live with all my might seemed to me easy; to learn where there was so much to learn seemed pleasant and almost of course; to

lend a hand, if one had a chance, natural; and if one did this, why, he enjoyed life because he could not help it, and without proving to himself that he ought to enjoy it. . . . A child who is early taught that he is God's child, that he may live and move and have his being in God, and that he has, therefore, infinite strength at hand for the conquering of any difficulty, will take life more easily, and probably will make more of it, than one who is told that he is born the child of wrath and wholly incapable of good."¹

One can but recognize in such writers as these the presence of a temperament organically weighted on the side of cheer and fatally forbidden to linger, as those of opposite temperament linger, over the darker aspects of the universe. In some individuals optimism may become quasi-pathological. The capacity for even a transient sadness or a momentary humility seems cut off from them as by a kind of congenital anaesthesia.²

¹ STARBUCK: *Psychology of Religion*, pp. 305, 306.

² "I know not to what physical laws philosophers will some day refer the feelings of melancholy. For myself, I find that they are the most voluptuous of all sensations," writes Saint Pierre, and accordingly he devotes a series of sections of his work on Nature to the *Plaisirs de la Ruine*, *Plaisirs des Tombeaux*, *Ruines de la Nature*, *Plaisirs de la Solitude*—each of them more optimistic than the last.

This finding of a luxury in woe is very common during adolescence. The truth-telling Marie Bashkirtseff expresses it well:—

"In this depression and dreadful uninterrupted suffering, I don't condemn life. On the contrary, I like it and find it good. Can you believe it? I find everything good and pleasant, even my tears, my grief. I enjoy weeping, I enjoy my despair. I enjoy being exasperated and sad. I feel as if these were so many diversions, and I love life in spite of them all. I want to live on. It would be cruel to have me die when I am so accommodating. I cry, I grieve, and at the same time I am pleased—no, not exactly that—I know not how to express it. But everything in life pleases me. I find everything agreeable, and in the very midst of my prayers for happiness, I find myself happy at being miserable. It is not I who undergo all this—my body weeps and cries; but something inside of me which is above me is glad of it all." *Journal de Marie Bashkirtseff*, i. 67.

The supreme contemporary example of such an inability to feel evil is of course Walt Whitman.

"His favorite occupation," writes his disciple, Dr. Bucke, "seemed to be strolling or sauntering about outdoors by himself, looking at the grass, the trees, the flowers, the vistas of light, the varying aspects of the sky, and listening to the birds, the crickets, the tree frogs, and all the hundreds of natural sounds. It was evident that these things gave him a pleasure far beyond what they give to ordinary people. Until I knew the man," continues Dr. Bucke, "it had not occurred to me that any one could derive so much absolute happiness from these things as he did. He was very fond of flowers, either wild or cultivated; liked all sorts. I think he admired lilacs and sunflowers just as much as roses. Perhaps, indeed, no man who ever lived liked so many things and disliked so few as Walt Whitman. All natural objects seemed to have a charm for him. All sights and sounds seemed to please him. He appeared to like (and I believe he did like) all the men, women, and children he saw (though I never knew him to say that he liked any one), but each who knew him felt that he liked him or her, and that he liked others also. I never knew him to argue or dispute, and he never spoke about money. He always justified, sometimes playfully, sometimes quite seriously, those who spoke harshly of himself or his writings, and I often thought he even took pleasure in the opposition of enemies. When I first knew [him], I used to think that he watched himself, and would not allow his tongue to give expression to fretfulness, antipathy, complaint, and remonstrance. It did not occur to me as possible that these mental states could be absent in him. After long observation, however, I satisfied myself that such absence or unconsciousness was entirely real. He never spoke deprecatingly of any nationality or class of men, or time in the world's history, or against any trades or occupations—not even against any animals, insects, or inanimate things, nor any of the laws of nature, nor any of the results of those laws, such as illness, deformity, and death. He never complained or grumbled either at the weather, pain, illness, or anything else. He never swore. He could not very well, since he never spoke in anger and apparently never

was angry. He never exhibited fear, and I do not believe he ever felt it."¹

Walt Whitman owes his importance in literature to the systematic expulsion from his writings of all contractile elements. The only sentiments he allowed himself to express were of the expansive order; and he expressed these in the first person, not as your mere monstrously conceited individual might so express them, but vicariously for all men, so that a passionate and mystic ontological emotion suffuses his words, and ends by persuading the reader that men and women, life and death, and all things are divinely good.

Thus it has come about that many persons to-day regard Walt Whitman as the restorer of the eternal natural religion. He has infected them with his own love of comrades, with his own gladness that he and they exist. Societies are actually formed for his cult; a periodical organ exists for its propagation, in which the lines of orthodoxy and heterodoxy are already beginning to be drawn;² hymns are written by others in his peculiar prosody; and he is even explicitly compared with the founder of the Christian religion, not altogether to the advantage of the latter.

Whitman is often spoken of as a "pagan." The word nowadays means sometimes the mere natural animal man without a sense of sin; sometimes it means a Greek or Roman with his own peculiar religious consciousness. In neither of these senses does it fitly define this poet. He is more than your mere animal man who has not tasted of the tree of good and evil. He is aware enough of sin for a swagger to be present in his indifference towards it, a conscious pride in his freedom from flexions and contractions, which your genuine pagan in the first sense of the word would never show.

¹ R. M. BUCKE: *Cosmic Consciousness*, pp. 182-186, abridged.

² I refer to *The Conservator*, edited by Horace Traubel, and published monthly at Philadelphia.

"I could turn and live with animals, they are so placid and self-contained,
 I stand and look at them long and long;
 They do not sweat and whine about their condition.
 They do not lie awake in the dark and weep for their sins.
 Not one is dissatisfied, not one is demented with the mania of
 owning things,
 Not one kneels to another, nor to his kind that lived thousands
 of years ago,
 Not one is respectable or unhappy over the whole earth."¹

No natural pagan could have written these well-known lines. But on the other hand Whitman is less than a Greek or Roman; for their consciousness, even in Homeric times, was full to the brim of the sad mortality of this sunlit world, and such a consciousness Walt Whitman resolutely refuses to adopt. When, for example, Achilles, about to slay Lycaon, Priam's young son, hears him sue for mercy, he stops to say:—

"Ah, friend, thou too must die: why thus lamentest thou? Patroclos too is dead, who was better far than thou. . . . Over me too hang death and forceful fate. There cometh morn or eve or some noonday when my life too some man shall take in battle, whether with spear he smite, or arrow from the string."²

Then Achilles savagely severs the poor boy's neck with his sword, heaves him by the foot into the Scamander, and calls to the fishes of the river to eat the white fat of Lycaon. Just as here the cruelty and the sympathy each ring true, and do not mix or interfere with one another, so did the Greeks and Romans keep all their sadnesses and gladnesses unmixed and entire. Instinctive good they did not reckon sin; nor had they any such desire to save the credit of the universe as to

¹ *Song of Myself*, 32.

² *Iliad*, XXI., E. Myers's translation.

make them insist, as so many of *us* insist, that what immediately appears as evil must be "good in the making," or something equally ingenious. Good was good, and bad just bad, for the earlier Greeks. They neither denied the ills of nature—Walt Whitman's verse, "What is called good is perfect and what is called bad is just as perfect," would have been mere silliness to them—nor did they, in order to escape from those ills, invent "another and a better world" of the imagination, in which, along with the ills, the innocent goods of sense would also find no place. This integrity of the instinctive reactions, this freedom from all moral sophistry and strain, gives a pathetic dignity to ancient pagan feeling. And this quality Whitman's outpourings have not got. His optimism is too voluntary and defiant; his gospel has a touch of bravado and an affected twist,¹ and this diminishes its effect on many readers who yet are well disposed towards optimism, and on the whole quite willing to admit that in important respects Whitman is of the genuine lineage of the prophets.

If, then, we give the name of healthy-mindedness to the tendency which looks on all things and sees that they are good, we find that we must distinguish between a more involuntary and a more voluntary or systematic way of being healthy-minded. In its involuntary variety, healthy-mindedness is a way of feeling happy about things immediately. In its systematical variety, it is an abstract way of conceiving things as good. Every abstract way of conceiving things selects some one aspect of them as their essence for the time being, and disregards the other aspects. Systematic healthy-mindedness, conceiving good as the essential and universal

¹ "God is afraid of me!" remarked such a titanic-optimistic friend in my presence one morning when he was feeling particularly hearty and cannibalistic. The defiance of the phrase showed that a Christian education in humility still rankled in his breast.

aspect of being, deliberately excludes evil from its field of vision; and although, when thus nakedly stated, this might seem a difficult feat to perform for one who is intellectually sincere with himself and honest about facts, a little reflection shows that the situation is too complex to lie open to so simple a criticism.

In the first place, happiness, like every other emotional state, has blindness and insensibility to opposing facts given it as its instinctive weapon for self-protection against disturbance. When happiness is actually in possession, the thought of evil can no more acquire the feeling of reality than the thought of good can gain reality when melancholy rules. To the man actively happy, from whatever cause, evil simply cannot then and there be believed in. He must ignore it; and to the bystander he may then seem perversely to shut his eyes to it and hush it up.

But more than this: the hushing of it up may, in a perfectly candid and honest mind, grow into a deliberate religious policy, or *parti pris*. Much of what we call evil is due entirely to the way men take the phenomenon. It can so often be converted into a bracing and tonic good by a simple change of the sufferer's inner attitude from one of fear to one of fight; its sting so often departs and turns into a relish when, after vainly seeking to shun it, we agree to face about and bear it cheerfully, that a man is simply bound in honor, with reference to many of the facts that seem at first to disconcert his peace, to adopt this way of escape. Refuse to admit their badness; despise their power; ignore their presence; turn your attention the other way; and so far as you yourself are concerned at any rate, though the facts may still exist, their evil character exists no longer. Since you make them evil or good by your own thoughts about them, it is the ruling of your thoughts which proves to be your principal concern.

The deliberate adoption of an optimistic turn of mind thus makes its entrance into philosophy. And once in, it is

hard to trace its lawful bounds. Not only does the human instinct for happiness, bent on self-protection by ignoring, keep working in its favor, but higher inner ideals have weighty words to say. The attitude of unhappiness is not only painful, it is mean and ugly. What can be more base and unworthy than the pining, puling, mumping mood, no matter by what outward ills it may have been engendered? What is more injurious to others? What less helpful as a way out of the difficulty? It but fastens and perpetuates the trouble which occasioned it, and increases the total evil of the situation. At all costs, then, we ought to reduce the sway of that mood; we ought to scout it in ourselves and others, and never show it tolerance. But it is impossible to carry on this discipline in the subjective sphere without zealously emphasizing the brighter and minimizing the darker aspects of the objective sphere of things at the same time. And thus our resolution not to indulge in misery, beginning at a comparatively small point within ourselves, may not stop until it has brought the entire frame of reality under a systematic conception optimistic enough to be congenial with its needs.

In all this I say nothing of any mystical insight or persuasion that the total frame of things absolutely must be good. Such mystical persuasion plays an enormous part in the history of the religious consciousness, and we must look at it later with some care. But we need not go so far at present. More ordinary non-mystical conditions of rapture suffice for my immediate contention. All invasive moral states and passionate enthusiasms make one feelingless to evil in some direction. The common penalties cease to deter the patriot, the usual prudences are flung by the lover to the winds. When the passion is extreme, suffering may actually be gloried in, provided it be for the ideal cause, death may lose its sting, the grave its victory. In these states, the ordinary contrast of good and ill seems to be swallowed up in a higher denomination, an omnipotent excitement which engulfs the evil, and

which the human being welcomes as the crowning experience of his life. This, he says, is truly to live, and I exult in the heroic opportunity and adventure.

The systematic cultivation of healthy-mindedness as a religious attitude is therefore consonant with important currents in human nature, and is anything but absurd. In fact, we all do cultivate it more or less, even when our professed theology should in consistency forbid it. We divert our attention from disease and death as much as we can; and the slaughter-houses and indecencies without end on which our life is founded are huddled out of sight and never mentioned, so that the world we recognize officially in literature and in society is a poetic fiction far handsomer and cleaner and better than the world that really is.¹

The advance of liberalism, so-called, in Christianity, during the past fifty years, may fairly be called a victory of healthy-mindedness within the church over the morbidness with which the old hell-fire theology was more harmoniously related. We have now whole congregations whose preachers, far from magnifying our consciousness of sin, seem devoted rather to making little of it. They ignore, or even deny, eternal punishment, and insist on the dignity rather than on the depravity of man. They look at the continual preoccupation of the old-fashioned Christian with the salvation of his soul as something sickly and reprehensible rather than admirable; and a sanguine and "muscular" attitude, which to our forefathers would have seemed purely heathen, has become in their eyes an ideal element of Christian character. I am not asking whether or not they are right, I am only pointing out the change.

¹ "As I go on in this life, day by day, I become more of a bewildered child; I cannot get used to this world, to procreation, to heredity, to sight, to hearing; the commonest things are a burthen. The prim, obliterated, polite surface of life, and the broad, bawdy, and orgiastic—or mænadic—foundations, form a spectacle to which no habit reconciles me." R. L. STEVENSON: Letters, ii. 355.

The persons to whom I refer have still retained for the most part their nominal connection with Christianity, in spite of their discarding of its more pessimistic theological elements. But in that "theory of evolution" which, gathering momentum for a century, has within the past twenty-five years swept so rapidly over Europe and America, we see the ground laid for a new sort of religion of Nature, which has entirely displaced Christianity from the thought of a large part of our generation. The idea of a universal evolution lends itself to a doctrine of general meliorism and progress which fits the religious needs of the healthy-minded so well that it seems almost as if it might have been created for their use. Accordingly we find "evolutionism" interpreted thus optimistically and embraced as a substitute for the religion they were born in, by a multitude of our contemporaries who have either been trained scientifically, or been fond of reading popular science, and who had already begun to be inwardly dissatisfied with what seemed to them the harshness and irrationality of the orthodox Christian scheme. As examples are better than descriptions, I will quote a document received in answer to Professor Starbuck's circular of questions. The writer's state of mind may by courtesy be called a religion, for it is his reaction on the whole nature of things, it is systematic and reflective, and it loyally binds him to certain inner ideals. I think you will recognize in him, coarse-meated and incapable of wounded spirit as he is, a sufficiently familiar contemporary type.

Q. What does Religion mean to you?

A. It means nothing; and it seems, so far as I can observe, useless to others. I am sixty-seven years of age and have resided in X. fifty years, and have been in business forty-five, consequently I have some little experience of life and men, and some women too, and I find that the most religious and pious people are as a rule those most lacking in uprightness and mo-

rality. The men who do not go to church or have any religious convictions are the best. Praying, singing of hymns, and sermonizing are pernicious—they teach us to rely on some supernatural power, when we ought to rely on ourselves. I teetotally disbelieve in a God. The God-idea was begotten in ignorance, fear, and a general lack of any knowledge of Nature. If I were to die now, being in a healthy condition for my age, both mentally and physically, I would just as lief, yes, rather, die with a hearty enjoyment of music, sport, or any other rational pastime. As a timepiece stops, we die—there being no immortality in either case.

Q. What comes before your mind corresponding to the words God, Heaven, Angels, etc?

A. Nothing whatever. I am a man without a religion. These words mean so much mythic bosh.

Q. Have you had any experiences which appeared providential?

A. None whatever. There is no agency of the superintending kind. A little judicious observation as well as knowledge of scientific law will convince any one of this fact.

Q. What things work most strongly on your emotions?

A. Lively songs and music; Pinafore instead of an Oratorio. I like Scott, Burns, Byron, Longfellow, especially Shakespeare, etc., etc. Of songs, the Star-Spangled Banner, America, Marseillaise, and all moral and soul-stirring songs, but wishy-washy hymns are my detestation. I greatly enjoy nature, especially fine weather, and until within a few years used to walk Sundays into the country, twelve miles often, with no fatigue, and bicycle forty or fifty. I have dropped the bicycle. I never go to church, but attend lectures when there are any good ones. All of my thoughts and cogitations have been of a healthy and cheerful kind, for instead of doubts and fears I see things as they are, for I endeavor to adjust myself to my environment. This I regard as the deepest law. Mankind is a progressive animal. I am satisfied he will have made a great advance over his present status a thousand years hence.

Q. What is your notion of sin?

A. It seems to me that sin is a condition, a disease, incidental to man's development not being yet advanced enough. Mor-

bidness over it increases the disease. We should think that a million of years hence equity, justice, and mental and physical good order will be so fixed and organized that no one will have any idea of evil or sin.

Q. *What is your temperament?*

A. Nervous, active, wide-awake, mentally and physically. Sorry that Nature compels us to sleep at all.

If we are in search of a broken and a contrite heart, clearly we need not look to this brother. His contentment with the finite incases him like a lobster-shell and shields him from all morbid repining at his distance from the infinite. We have in him an excellent example of the optimism which may be encouraged by popular science.

To my mind a current far more important and interesting religiously than that which sets in from natural science towards healthy-mindedness is that which has recently poured over America and seems to be gathering force every day—I am ignorant what foothold it may yet have acquired in Great Britain—and to which, for the sake of having a brief designation, I will give the title of the “Mind-cure movement.” There are various sects of this “New Thought,” to use another of the names by which it calls itself; but their agreements are so profound that their differences may be neglected for my present purpose, and I will treat the movement, without apology, as if it were a simple thing.

It is a deliberately optimistic scheme of life, with both a speculative and a practical side. In its gradual development during the last quarter of a century, it has taken up into itself a number of contributory elements, and it must now be reckoned with as a genuine religious power. It has reached the stage, for example, when the demand for its literature is great enough for insincere stuff, mechanically produced for the market, to be to a certain extent supplied by publishers—a phenomenon never observed, I imagine, until a religion has got well past its earliest insecure beginnings.

One of the doctrinal sources of Mind-cure is the four Gospels; another is Emersonianism or New England transcendentalism; another is Berkeleyan idealism; another is spiritism, with its messages of "law" and "progress" and "development"; another the optimistic popular science evolutionism of which I have recently spoken; and, finally, Hinduism has contributed a strain. But the most characteristic feature of the mind-cure movement is an inspiration much more direct. The leaders in this faith have had an intuitive belief in the all-saving power of healthy-minded attitudes as such, in the conquering efficacy of courage, hope, and trust, and a correlative contempt for doubt, fear, worry, and all nervously precautionary states of mind.¹ Their belief has in a general way been corroborated by the practical experience of their disciples; and this experience forms to-day a mass imposing in amount.

The blind have been made to see, the halt to walk; life-long invalids have had their health restored. The moral fruits have been no less remarkable. The deliberate adoption of a healthy-minded attitude has proved possible to many who never supposed they had it in them; regeneration of character has gone on on an extensive scale; and cheerfulness has been restored to countless homes. The indirect influence of this has been great. The mind-cure principles are beginning so to pervade the air that one catches their spirit at second-hand. One hears of the "Gospel of Relaxation," of the "Don't Worry Movement," of people who repeat to themselves, "Youth, health, vigor!" when dressing in the morning, as their motto for the day. Com-

¹ "Cautionary Verses for Children": this title of a much used work, published early in the nineteenth century, shows how far the muse of evangelical protestantism in England, with her mind fixed on the idea of danger, had at last drifted away from the original gospel freedom. Mind-cure might be briefly called a reaction against all that religion of chronic anxiety which marked the earlier part of our century in the evangelical circles of England and America.

plaints of the weather are getting to be forbidden in many households; and more and more people are recognizing it to be bad form to speak of disagreeable sensations, or to make much of the ordinary inconveniences and ailments of life. These general tonic effects on public opinion would be good even if the more striking results were non-existent. But the latter abound so that we can afford to overlook the innumerable failures and self-deceptions that are mixed in with them (for in everything human failure is a matter of course), and we can also overlook the verbiage of a good deal of the mind-cure literature, some of which is so moonstruck with optimism and so vaguely expressed that an academically trained intellect finds it almost impossible to read it at all.

The plain fact remains that the spread of the movement has been due to practical fruits, and the extremely practical turn of character of the American people has never been better shown than by the fact that this, their only decidedly original contribution to the systematic philosophy of life, should be so intimately knit up with concrete therapeutics. To the importance of mind-cure the medical and clerical professions in the United States are beginning, though with much recalcitrancy and protesting, to open their eyes. It is evidently bound to develop still farther, both speculatively and practically, and its latest writers are far and away the ablest of the group.¹ It matters nothing that, just as there are hosts of persons who cannot pray, so there are greater hosts who cannot by any possibility be influenced by the mind-curers' ideas. For our immediate purpose, the important point is that so large a number should exist who *can*

¹ I refer to Mr. Horatio W. Dresser and Mr. Henry Wood, especially the former. Mr. Dresser's works are published by G. P. Putnam's Sons, New York and London; Mr. Wood's by Lee & Shepard, Boston.

be so influenced. They form a psychic type to be studied with respect.²

² Lest my own testimony be suspected, I will quote another reporter, Dr. H. H. Goddard, of Clark University, whose thesis on "the Effects of Mind on Body as evidenced by Faith Cures" is published in the American Journal of Psychology for 1899 (vol. x.). This critic, after a wide study of the facts, concludes that the cures by mind-cure exist, but are in no respect different from those now officially recognized in medicine as cures by suggestion; and the end of his essay contains an interesting physiological speculation as to the way in which the suggestive ideas may work (p. 67 of the re-print). As regards the general phenomenon of mental cure itself, Dr. Goddard writes: "In spite of the severe criticism we have made of reports of cure, there still remains a vast amount of material, showing a powerful influence of the mind in disease. Many cases are of diseases that have been diagnosed and treated by the best physicians of the country, or which prominent hospitals have tried their hand at curing, but without success. People of culture and education have been treated by this method with satisfactory results. Diseases of long standing have been ameliorated, and even cured. . . . We have traced the mental element through primitive medicine and folk-medicine of to-day, patent medicine, and witchcraft. We are convinced that it is impossible to account for the existence of these practices, if they did not cure disease, and that if they cured disease, it must have been the mental element that was effective. The same argument applies to those modern schools of mental therapeutics—Divine Healing and Christian Science. It is hardly conceivable that the large body of intelligent people who comprise the body known distinctively as Mental Scientists should continue to exist if the whole thing were a delusion. It is not a thing of a day; it is not confined to a few; it is not local. It is true that many failures are recorded, but that only adds to the argument. There must be many and striking successes to counterbalance the failures, otherwise the failures would have ended the delusion. . . . Christian Science, Divine Healing, or Mental Science do not, and never can in the very nature of things, cure all diseases; nevertheless, the practical applications of the general principles of the broadest mental science will tend to prevent disease. . . . We do find sufficient evidence to convince us that the proper reform in mental attitude would relieve many a sufferer of ills that the ordinary physician cannot touch; would even delay the approach of death to many a

To come now to a little closer quarters with their creed. The fundamental pillar on which it rests is nothing more than the general basis of all religious experience, the fact that man has a dual nature, and is connected with two spheres of thought, a shallower and a profounder sphere, in either of which he may learn to live more habitually. The shallower and lower sphere is that of the fleshly sensations, instincts, and desires, of egotism, doubt, and the lower personal interests. But whereas Christian theology has always considered *frowardness* to be the essential vice of this part of human nature, the mind-curers say that the mark of the beast in it is *fear*; and this is what gives such an entirely new religious turn to their persuasion.

"Fear," to quote a writer of the school, "has had its uses in the evolutionary process, and seems to constitute the whole of forethought in most animals; but that it should remain any part of the mental equipment of human civilized life is an absurdity. I find that the fear element of forethought is not stimulating to those more civilized persons to whom duty and attraction are the natural motives, but is weakening and deterrent. As soon as it becomes unnecessary, fear becomes a positive deterrent, and should be entirely removed, as dead flesh is removed from living tissue. To assist in the analysis of fear, and in the denunciation of its expressions, I have coined the word *fearthought* to stand for the unprofitable element of forethought, and have defined the word 'worry' as *fearthought in contradistinction to forethought*. I have also defined *fearthought* as *the self-imposed or self-permitted suggestion of inferiority*, in order to place it where it really belongs, in the category of harmful, unnecessary, and therefore not respectable things."¹

victim beyond the power of absolute cure, and the faithful adherence to a truer philosophy of life will keep many a man well, and give the doctor time to devote to alleviating ills that are unpreventable" (pp. 33, 34 of reprint).

¹ HORACE FLETCHER: Happiness as found in Forethought *minus* Fearthought, Menticulture Series, ii. Chicago and New York, Stone. 1897, pp. 21-25, abridged.

The "misery-habit," the "martyr-habit," engendered by the prevalent "fearthought," get pungent criticism from the mind-cure writers:—

"Consider for a moment the habits of life into which we are born. There are certain social conventions or customs and alleged requirements, there is a theological bias, a general view of the world. There are conservative ideas in regard to our early training, our education, marriage, and occupation in life. Following close upon this, there is a long series of anticipations, namely, that we shall suffer certain children's diseases, diseases of middle life, and of old age; the thought that we shall grow old, lose our faculties, and again become childlike; while crowning all is the fear of death. Then there is a long line of particular fears and trouble-bearing expectations, such, for example, as ideas associated with certain articles of food, the dread of the east wind, the terrors of hot weather, the aches and pains associated with cold weather, the fear of catching cold if one sits in a draught, the coming of hay-fever upon the 14th of August in the middle of the day, and so on through a long list of fears, dreads, woriments, anxieties, anticipations, expectations, pessimisms, morbidities, and the whole ghostly train of fateful shapes which our fellow-men, and especially physicians, are ready to help us conjure up, an array worthy to rank with Bradley's 'unearthly ballet of bloodless categories.'

"Yet this is not all. This vast array is swelled by innumerable volunteers from daily life—the fear of accident, the possibility of calamity, the loss of property, the chance of robbery, of fire, or the outbreak of war. And it is not deemed sufficient to fear for ourselves. When a friend is taken ill, we must forthwith fear the worst and apprehend death. If one meets with sorrow . . . sympathy means to enter into and increase the suffering."¹

"Man," to quote another writer, "often has fear stamped upon him before his entrance into the outer world; he is reared in fear; all his life is passed in bondage to fear of disease and death, and thus his whole mentality becomes cramped, limited,

¹ H. W. DRESSER: *Voices of Freedom*, New York, 1899, p. 38.

and depressed, and his body follows its shrunken pattern and specification. . . . Think of the millions of sensitive and responsive souls among our ancestors who have been under the dominion of such a perpetual nightmare! Is it not surprising that health exists at all? Nothing but the boundless divine love, exuberance, and vitality, constantly poured in, even though unconsciously to us, could in some degree neutralize such an ocean of morbidity.”¹

Although the disciples of the mind-cure often use Christian terminology, one sees from such quotations how widely their notion of the fall of man diverges from that of ordinary Christians.²

Their notion of man's higher nature is hardly less divergent, being decidedly pantheistic. The spiritual in man ap-

¹ HENRY WOON: *Ideal Suggestion through Mental Photography*, Boston, 1899, p. 54.

² Whether it differs so much from Christ's own notion is for the expositors to decide. According to Harnack, Jesus felt about evil and disease much as our mind-curers do. “What is the answer which Jesus sends to John the Baptist?” asks Harnack, and says it is this: “‘The blind see, and the lame walk, the lepers are cleansed, and the deaf hear, the dead rise up, and the gospel is preached to the poor.’ That is the ‘coming of the kingdom,’ or rather in these saving works the kingdom is already there. By the overcoming and removal of misery, of need, of sickness, by these actual effects John is to see that the new time has arrived. The casting out of devils is only a part of this work of redemption, *but Jesus points to that as the sense and seal of his mission*. Thus to the wretched, sick, and poor did he address himself, but not as a moralist, and without a trace of sentimentalism. He never makes groups and departments of the ills; he never spends time in asking whether the sick one ‘deserves’ to be cured; and it never occurs to him to sympathize with the pain or the death. He nowhere says that sickness is a beneficent infliction, and that evil has a healthy use. No, he calls sickness sickness and health health. All evil, all wretchedness, is for him something dreadful; it is of the great kingdom of Satan; but he feels the power of the Saviour within him. He knows that advance is possible only when weakness is overcome, when sickness is made well.” *Das Wesen des Christenthums*, 1900, p. 39.

pears in the mind-cure philosophy as partly conscious, but chiefly subconscious; and through the subconscious part of it we are already one with the Divine without any miracle of grace, or abrupt creation of a new inner man. As this view is variously expressed by different writers, we find in it traces of Christian mysticism, of transcendental idealism, of vedantism, and of the modern psychology of the subliminal self. A quotation or two will put us at the central point of view:—

“The great central fact of the universe is that spirit of infinite life and power that is back of all, that manifests itself in and through all. This spirit of infinite life and power that is back of all is what I call God. I care not what term you may use, be it Kindly Light, Providence, the Over-Soul, Omnipotence, or whatever term may be most convenient, so long as we are agreed in regard to the great central fact itself. God then fills the universe alone, so that all is from Him and in Him, and there is nothing that is outside. He is the life of our life, our very life itself. We are partakers of the life of God; and though we differ from Him in that we are individualized spirits, while He is the Infinite Spirit, including us, as well as all else beside, yet in essence the life of God and the life of man are identically the same, and so are one. They differ not in essence or quality; they differ in degree.

“The great central fact in human life is the coming into a conscious vital realization of our oneness with this Infinite Life, and the opening of ourselves fully to this divine inflow. In just the degree that we come into a conscious realization of our oneness with the Infinite Life, and open ourselves to this divine inflow, do we actualize in ourselves the qualities and powers of the Infinite Life, do we make ourselves channels through which the Infinite Intelligence and Power can work. In just the degree in which you realize your oneness with the Infinite Spirit, you will exchange dis-ease for ease, inharmony for harmony, suffering and pain for abounding health and strength. To recognize our own divinity, and our intimate relation to the Universal, is to attach the belts of our machinery to the power-

house of the Universe. One need remain in hell no longer than one chooses to; we can rise to any heaven we ourselves choose; and when we choose so to rise, all the higher powers of the Universe combine to help us heavenward."¹

Let me now pass from these abstracter statements to some more concrete accounts of experience with the mind-cure religion. I have many answers from correspondents—the only difficulty is to choose. The first two whom I shall quote are my personal friends. One of them, a woman, writing as follows, expresses well the feeling of continuity with the Infinite Power, by which all mind-cure disciples are inspired.

"The first underlying cause of all sickness, weakness, or depression is the *human sense of separateness* from that Divine Energy which we call God. The soul which can feel and affirm in serene but jubilant confidence, as did the Nazarene: 'I and my Father are one,' has no further need of healer, or of healing. This is the whole truth in a nutshell, and other foundation for wholeness can no man lay than this fact of impregnable divine union. Disease can no longer attack one whose feet are planted on this rock, who feels hourly, momently, the influx of the Deific Breath. If one with Omnipotence, how can weariness enter the consciousness, how illness assail that indomitable spark?

"This possibility of annulling forever the law of fatigue has been abundantly proven in my own case; for my earlier life bears a record of many, many years of bedridden invalidism, with spine and lower limbs paralyzed. My thoughts were no more impure than they are to-day, although my belief in the necessity of illness was dense and unenlightened; but since my resurrection in the flesh, I have worked as a healer unceasingly for fourteen years without a vacation, and can truthfully assert that I have never known a moment of fatigue or pain, although coming in touch constantly with excessive weakness, illness, and disease of all kinds. For how can a conscious part of Deity be

¹ R. W. TRINE: *In Tune with the Infinite*, 26th thousand, N. Y., 1899. I have strung scattered passages together.

sick?—since 'Greater is he that is *with* us than all that can strive against us.'"

My second correspondent, also a woman, sends me the following statement:—

"Life seemed difficult to me at one time. I was always breaking down, and had several attacks of what is called nervous prostration, with terrible insomnia, being on the verge of insanity; besides having many other troubles, especially of the digestive organs. I had been sent away from home in charge of doctors, had taken all the narcotics, stopped all work, been fed up, and in fact knew all the doctors within reach. But I never recovered permanently till this New Thought took possession of me.

"I think that the one thing which impressed me most was learning the fact that we must be in absolutely constant relation or mental touch (this word is to me very expressive) with that essence of life which permeates all and which we call God. This is almost unrecognizable unless we live it into ourselves *actually*, that is, by a constant turning to the very innermost, deepest consciousness of our real selves or of God in us, for illumination from within, just as we turn to the sun for light, warmth, and invigoration without. When you do this consciously, realizing that to turn inward to the light within you is to live in the presence of God or your divine self, you soon discover the unreality of the objects to which you have hitherto been turning and which have engrossed you without.

"I have come to disregard the meaning of this attitude for bodily health *as such*, because that comes of itself, as an incidental result, and cannot be found by any special mental act or desire to have it, beyond that general attitude of mind I have referred to above. That which we usually make the object of life, those outer things we are all so wildly seeking, which we so often live and die for, but which then do not give us peace and happiness, they should all come of themselves as accessory, and as the mere outcome or natural result of a far higher life sunk deep in the bosom of the spirit. This life is the real seeking of the kingdom of God, the desire for his supremacy in our

hearts, so that all else comes as that which shall be 'added unto you'—as quite incidental and as a surprise to us, perhaps; and yet it is the proof of the reality of the perfect poise in the very centre of our being.

"When I say that we commonly make the object of our life that which we should not work for primarily, I mean many things which the world considers praiseworthy and excellent, such as success in business, fame as author or artist, physician or lawyer, or renown in philanthropic undertakings. Such things should be results, not objects. I would also include pleasures of many kinds which seem harmless and good at the time, and are pursued because many accept them—I mean conventionalities, sociabilities, and fashions in their various development, these being mostly approved by the masses, although they may be unreal, and even unhealthy superfluities."

Here is another case, more concrete, also that of a woman. I read you these cases without comment—they express so many varieties of the state of mind we are studying.

"I had been a sufferer from my childhood till my fortieth year. [Details of ill-health are given which I omit.] I had been in Vermont several months hoping for good from the change of air, but steadily growing weaker, when one day during the latter part of October, while resting in the afternoon, I suddenly heard as it were these words: 'You will be healed and do a work you never dreamed of.' These words were impressed upon my mind with such power I said at once that only God could have put them there. I believed them in spite of myself and of my suffering and weakness, which continued until Christmas, when I returned to Boston. Within two days a young friend offered to take me to a mental healer (this was January 7, 1881). The healer said: 'There is nothing but Mind; we are expressions of the One Mind; body is only a mortal belief; as a man thinketh so is he.' I could not accept all she said, but I translated all that was there for *me* in this way: 'There is nothing but God; I am created by Him, and am absolutely dependent upon Him; mind is given me to use; and by just so much of it as I will put upon the thought of right action in body I

shall be lifted out of bondage to my ignorance and fear and past experience.' That day I commenced accordingly to take a little of every food provided for the family, constantly saying to myself: 'The Power that created the stomach must take care of what I have eaten.' By holding these suggestions through the evening I went to bed and fell asleep, saying: 'I am soul, spirit, just one with God's Thought of me,' and slept all night without waking, for the first time in several years [the distress-turns had usually recurred about two o'clock in the night]. I felt the next day like an escaped prisoner, and believed I had found the secret that would in time give me perfect health. Within ten days I was able to eat anything provided for others, and after two weeks I began to have my own positive mental suggestions of Truth, which were to me like stepping-stones. I will note a few of them; they came about two weeks apart.

"1st. I am Soul, therefore it is well with me.

"2d. I am Soul, therefore I *am* well.

"3d. A sort of inner vision of myself as a four-footed beast with a protuberance on every part of my body where I had suffering, with my own face, begging me to acknowledge it as myself. I resolutely fixed my attention on being well, and refused to even look at my old self in this form.

"4th. Again the vision of the beast far in the background, with faint voice. Again refusal to acknowledge.

"5th. Once more the vision, but only of my eyes with the longing look; and again the refusal. Then came the conviction, the inner consciousness, that I was perfectly well and always had been, for I was Soul, an expression of God's Perfect Thought. That was to me the perfect and completed separation between what I was and what I appeared to be. I succeeded in never losing sight after this of my real being, by constantly affirming this truth, and by degrees (though it took me two years of hard work to get there) *I expressed health continuously throughout my whole body.*

"In my subsequent nineteen years' experience I have never known this Truth to fail when I applied it, though in my ignorance I have often failed to apply it, but through my failures I have learned the simplicity and trustfulness of the little child."

But I fear that I risk tiring you by so many examples, and I must lead you back to philosophic generalities again. You see already by such records of experience how impossible it is not to class mind-cure as primarily a religious movement. Its doctrine of the oneness of our life with God's life is in fact quite indistinguishable from an interpretation of Christ's message which in these very Gifford lectures has been defended by some of your very ablest Scottish religious philosophers.¹

But philosophers usually profess to give a quasi-logical explanation of the existence of evil, whereas of the general fact of evil in the world, the existence of the selfish, suffer-

¹ The Cairds, for example. In EDWARD CAIRD's Glasgow Lectures of 1890-92 passages like this abound:—

“The declaration made in the beginning of the ministry of Jesus that ‘the time is fulfilled, and the kingdom of heaven is at hand,’ passes with scarce a break into the announcement that ‘the kingdom of God is among you’; and the importance of this announcement is asserted to be such that it makes, so to speak, a difference *in kind* between the greatest saints and prophets who lived under the previous reign of division, and ‘the least in the kingdom of heaven.’ The highest ideal is brought close to men and declared to be within their reach, they are called on to be ‘perfect as their Father in heaven is perfect.’ The sense of alienation and distance from God which had grown upon the pious in Israel just in proportion as they had learned to look upon Him as no mere national divinity, but as a God of justice who would punish Israel for its sin as certainly as Edom or Moab, is declared to be no longer in place; and the typical form of Christian prayer points to the abolition of the contrast between this world and the next which through all the history of the Jews had continually been growing wider: ‘As in heaven, so on earth.’ The sense of the division of man from God, as a finite being from the Infinite, as weak and sinful from the Omnipotent Goodness, is not indeed lost; but it can no longer overpower the consciousness of oneness. The terms ‘Son’ and ‘Father’ at once state the opposition and mark its limit. They show that it is not an absolute opposition, but one which presupposes an indestructible principle of unity, that can and must become a principle of reconciliation.” The Evolution of Religion, ii. pp. 146, 147.

ing, timorous finite consciousness, the mind-curers, so far as I am acquainted with them, profess to give no speculative explanation. Evil is empirically there for them as it is for everybody, but the practical point of view predominates, and it would ill agree with the spirit of their system to spend time in worrying over it as a "mystery" or "problem," or in "laying to heart" the lesson of its experience, after the manner of the Evangelicals. Don't reason about it, as Dante says, but give a glance and pass beyond! It is Avidhya, ignorance! something merely to be outgrown and left behind, transcended and forgotten. Christian Science so-called, the sect of Mrs. Eddy, is the most radical branch of mind-cure in its dealings with evil. For it evil is simply a *lie*, and any one who mentions it is a liar. The optimistic ideal of duty forbids us to pay it the compliment even of explicit attention. Of course, as our next lectures will show us, this is a bad speculative omission, but it is intimately linked with the practical merits of the system we are examining. Why regret a philosophy of evil, a mind-curer would ask us, if I can put you in possession of a life of good?

After all, it is the life that tells; and mind-cure has developed a living system of mental hygiene which may well claim to have thrown all previous literature of the *Diätetik der Seele* into the shade. This system is wholly and exclusively compacted of optimism: "Pessimism leads to weakness. Optimism leads to power." "Thoughts are things," as one of the most vigorous mind-cure writers prints in bold type at the bottom of each of his pages; and if your thoughts are of health, youth, vigor, and success, before you know it these things will also be your outward portion. No one can fail of the regenerative influence of optimistic thinking, pertinaciously pursued. Every man owns indefeasibly this inlet to the divine. Fear, on the contrary, and all the contracted and egoistic modes of thought, are inlets to destruction. Most mind-curers here bring in a doctrine that thoughts are

"forces," and that, by virtue of a law that like attracts like, one man's thoughts draw to themselves as allies all the thoughts of the same character that exist the world over. Thus one gets, by one's thinking, reinforcements from elsewhere for the realization of one's desires; and the great point in the conduct of life is to get the heavenly forces on one's side by opening one's own mind to their influx.

On the whole, one is struck by a psychological similarity between the mind-cure movement and the Lutheran and Wesleyan movements. To the believer in moralism and works, with his anxious query, "What shall I do to be saved?" Luther and Wesley replied: "You are saved now, if you would but believe it." And the mind-curers come with precisely similar words of emancipation. They speak, it is true, to persons for whom the conception of salvation has lost its ancient theological meaning, but who labor nevertheless with the same eternal human difficulty. *Things are wrong with them*; and "What shall I do to be clear, right, sound, whole, well?" is the form of their question. And the answer is: "You are well, sound, and clear already, if you did but know it." "The whole matter may be summed up in one sentence," says one of the authors whom I have already quoted, "*God is well, and so are you*. You must awaken to the knowledge of your real being."

The adequacy of their message to the mental needs of a large fraction of mankind is what gave force to those earlier gospels. Exactly the same adequacy holds in the case of the mind-cure message, foolish as it may sound upon its surface; and seeing its rapid growth in influence, and its therapeutic triumphs, one is tempted to ask whether it may not be destined (probably by very reason of the crudity and extravagance of many of its manifestations¹) to play a part almost

¹ It remains to be seen whether the school of Mr. Dresser, which assumes more and more the form of mind-cure experience and

as great in the evolution of the popular religion of the future as did those earlier movements in their day.

But I here fear that I may begin to "jar upon the nerves" of some of the members of this academic audience. Such contemporary vagaries, you may think, should hardly take so large a place in dignified Gifford lectures. I can only beseech you to have patience. The whole outcome of these lectures will, I imagine, be the emphasizing to your mind of the enormous diversities which the spiritual lives of different men exhibit. Their wants, their susceptibilities, and their capacities all vary and must be classed under different heads. The result is that we have really different types of religious experience; and, seeking in these lectures closer acquaintance with the healthy-minded type, we must take it where we find it in most radical form. The psychology of individual types of character has hardly begun even to be sketched as yet—our lectures may possibly serve as a crumb-like contribution to the structure. The first thing to bear in mind (especially if we ourselves belong to the clerico-academic-scientific type, the officially and conventionally "correct" type, "the deadly respectable" type, for which to ignore others is a besetting temptation) is that nothing can be more stupid than to bar out phenomena from our notice, merely because we are incapable of taking part in anything like them ourselves.

Now the history of Lutheran salvation by faith, of methodistic conversions, and of what I call the mind-cure movement seems to prove the existence of numerous persons in whom—at any rate at a certain stage in their development—a change of character for the better, so far from being facilitated by the rules laid down by official moralists, will take place all the more successfully if those rules be exactly academic philosophy mutually impregnating each other, will score the practical triumphs of the less critical and rational sects.

reversed. Official moralists advise us never to relax our strenuousness. "Be vigilant, day and night," they adjure us; "hold your passive tendencies in check; shrink from no effort; keep your will like a bow always bent." But the persons I speak of find that all this conscious effort leads to nothing but failure and vexation in their hands, and only makes them twofold more the children of hell they were before. The tense and voluntary attitude becomes in them an impossible fever and torment. Their machinery refuses to run at all when the bearings are made so hot and the belts so tight.

Under these circumstances the way to success, as vouched for by innumerable authentic personal narrations, is by an anti-moralistic method, by the "surrender" of which I spoke in my second lecture. Passivity, not activity; relaxation, not intentness, should be now the rule. Give up the feeling of responsibility, let go your hold, resign the care of your destiny to higher powers, be genuinely indifferent as to what becomes of it all, and you will find not only that you gain a perfect inward relief, but often also, in addition, the particular goods you sincerely thought you were renouncing. This is the salvation through self-despair, the dying to be truly born, of Lutheran theology, the passage into *nothing* of which Jacob Behmen writes. To get to it, a critical point must usually be passed, a corner turned within one. Something must give way, a native hardness must break down and liquefy; and this event (as we shall abundantly see hereafter) is frequently sudden and automatic, and leaves on the Subject an impression that he has been wrought on by an external power.

Whatever its ultimate significance may prove to be, this is certainly one fundamental form of human experience. Some say that the capacity or incapacity for it is what divides the religious from the merely moralistic character. With those who undergo it in its fullness, no criticism avails

to cast doubt on its reality. They *know*; for they have actually *felt* the higher powers, in giving up the tension of their personal will.

A story which revivalist preachers often tell is that of a man who found himself at night slipping down the side of a precipice. At last he caught a branch which stopped his fall, and remained clinging to it in misery for hours. But finally his fingers had to loose their hold, and with a despairing farewell to life, he let himself drop. He fell just six inches. If he had given up the struggle earlier, his agony would have been spared. As the mother earth received him, so, the preachers tell us, will the everlasting arms receive *us* if we confide absolutely in them, and give up the hereditary habit of relying on our personal strength, with its precautions that cannot shelter and safeguards that never save.

The mind-curers have given the widest scope to this sort of experience. They have demonstrated that a form of regeneration by relaxing, by letting go, psychologically indistinguishable from the Lutheran justification by faith and the Wesleyan acceptance of free grace, is within the reach of persons who have no conviction of sin and care nothing for the Lutheran theology. It is but giving your little private convulsive self a rest, and finding that a greater Self is there. The results, slow or sudden, or great or small, of the combined optimism and expectancy, the regenerative phenomena which ensue on the abandonment of effort, remain firm facts of human nature, no matter whether we adopt a theistic, a pantheistic-idealistic, or a medical-materialistic view of their ultimate causal explanation.¹

¹ The theistic explanation is by divine grace, which creates a new nature within one the moment the old nature is sincerely given up. The pantheistic explanation (which is that of most mind-curers) is by the merging of the narrower private self into the wider or greater self, the spirit of the universe (which is your own "subconscious" self), the moment the isolating barriers of mistrust and

When we take up the phenomena of revivalistic conversion, we shall learn something more about all this. Meanwhile I will say a brief word about the mind-curer's *methods*.

They are of course largely suggestive. The suggestive influence of environment plays an enormous part in all spiritual education. But the word "suggestion," having acquired official status, is unfortunately already beginning to play in many quarters the part of a wet blanket upon investigation, being used to fend off all inquiry into the varying susceptibilities of individual cases. "Suggestion" is only another name for the power of ideas, *so far as they prove efficacious over belief and conduct*. Ideas efficacious over some people prove inefficacious over others. Ideas efficacious at some times and in some human surroundings are not so at other times and elsewhere. The ideas of Christian churches are not efficacious in the therapeutic direction to-day, whatever they may have been in earlier centuries; and when the whole question is as to why the salt has lost its savor here or gained it there, the mere blank waving of the word "suggestion" as if it were a banner gives no light. Dr. Goddard, whose candid psychological essay on Faith Cures ascribes them to nothing but ordinary suggestion, concludes by saying that "Religion [and by this he seems to mean our popular Christianity] has in it all there is in mental therapeutics, and has it in its best form. Living up to [our religious] ideas will do anything for us that can be done." And this in spite of the actual fact that the popular Chris-

anxiety are removed. The medico-materialistic explanation is that simpler cerebral processes act more freely where they are left to act automatically by the shunting-out of physiologically (though in this instance not spiritually) "higher" ones which, seeking to regulate, only succeed in inhibiting results.—Whether this third explanation might, in a psycho-physical account of the universe, be combined with either of the others may be left an open question here.

tianity does absolutely *nothing*, or did nothing until mind-cure came to the rescue.¹

¹ Within the churches a disposition has always prevailed to regard sickness as a visitation; something sent by God for our good, either as chastisement, as warning, or as opportunity for exercising virtue, and, in the Catholic Church, of earning "merit." "Illness," says a good Catholic writer P. LEJEUNE: *Introd. à la Vie Mystique*, 1899, p. 218), "is the most excellent corporeal mortifications, the mortification which one has not one's self chosen, which is imposed directly by God, and is the direct expression of his will. 'If other mortifications are of silver,' Mgr. Gay says, 'this one is of gold; since although it comes of ourselves, coming as it does of original sin, still on its greater side, as coming (like all that happens) from the providence of God, it is of divine manufacture. And how just are its blows! And how efficacious it is! . . . I do not hesitate to say that patience in a long illness is mortification's very masterpiece, and consequently the triumph of mortified souls.'" According to this view, disease should in any case be submissively accepted, and it might under certain circumstances even be blasphemous to wish it away.

Of course there have been exceptions to this, and cures by special miracle have at all times been recognized within the church's pale, almost all the great saints having more or less performed them. It was one of the heresies of Edward Irving, to maintain them still to be possible. An extremely pure faculty of healing after confession and conversion on the patient's part, and prayer on the priest's, was quite spontaneously developed in the German pastor, Joh. Christoph Blumhardt, in the early forties and exerted during nearly thirty years. Blumhardt's Life by Zündel (5th edition, Zurich, 1887) gives in chapters ix., x., xi., and xvii. a pretty full account of his healing activity, which he invariably ascribed to direct divine interposition. Blumhardt was a singularly pure, simple, and non-fanatical character, and in this part of his work followed no previous model. In Chicago to-day we have the case of Dr. J. A. Dowie, a Scottish Baptist preacher, whose weekly "Leaves of Healing" were in the year of grace 1900 in their sixth volume, and who, although he denounces the cures wrought in other sects as "diabolical counterfeits" of his own exclusively "Divine Healing," must on the whole be counted into the mind-cure movement. In mind-cure circles the fundamental article of faith is that disease should never be accepted. It is wholly of the pit. God wants us to be absolutely healthy, and we should not tolerate ourselves on any lower terms.

An idea, to be suggestive, must come to the individual with the force of a revelation. The mind-cure with its gospel of healthy-mindedness has come as a revelation to many whose hearts the church Christianity had left hardened. It has let loose their springs of higher life. In what can the originality of any religious movement consist, save in finding a channel, until then sealed up, through which those springs may be set free in some group of human beings?

The force of personal faith, enthusiasm, and example, and above all the force of novelty, are always the prime suggestive agency in this kind of success. If mind-cure should ever become official, respectable, and intrenched, these elements of suggestive efficacy will be lost. In its acuter stages every religion must be a homeless Arab of the desert. The church knows this well enough, with its everlasting inner struggle of the acute religion of the few against the chronic religion of the many, indurated into an obstructiveness worse than that which irreligion opposes to the movings of the Spirit. "We may pray," says Jonathan Edwards, "concerning all those saints that are not lively Christians, that they may either be enlivened, or taken away; if that be true that is often said by some at this day, that these cold dead saints do more hurt than natural men, and lead more souls to hell, and that it would be well for mankind if they were all dead."¹

The next condition of success is the apparent existence, in large numbers, of minds who unite healthy-mindedness with readiness for regeneration by letting go. Protestantism has been too pessimistic as regards the natural man, Catholicism has been too legalistic and moralistic, for either the one or the other to appeal in any generous way to the type

¹ Edwards, from whose book on the Revival in New England I quote these words, dissuades from such a use of prayer, but it is easy to see that he enjoys making his thrust at the cold dead church members.

of character formed of this peculiar mingling of elements. However few of us here present may belong to such a type, it is now evident that it forms a specific moral combination, well represented in the world.

Finally, mind-cure has made what in our protestant countries is an unprecedentedly great use of the subconscious life. To their reasoned advice and dogmatic assertion, its founders have added systematic exercise in passive relaxation, concentration, and meditation, and have even invoked something like hypnotic practice. I quote some passages at random:—

"The value, the potency of ideals is the great practical truth on which the New Thought most strongly insists—the development namely from within outward, from small to great.¹ Consequently one's thought should be centred on the ideal outcome, even though this trust be literally like a step in the dark.² To attain the ability thus effectively to direct the mind, the New Thought advises the practice of concentration, or in other words, the attainment of self-control. One is to learn to marshal the tendencies of the mind, so that they may be held together as a unit by the chosen ideal. To this end, one should set apart times for silent meditation, by one's self, preferably in a room where the surroundings are favorable to spiritual thought. In New Thought terms, this is called 'entering the silence.'³

"The time will come when in the busy office or on the noisy street you can enter into the silence by simply drawing the mantle of your own thoughts about you and realizing that there and everywhere the Spirit of Infinite Life, Love, Wisdom, Peace, Power, and Plenty is guiding, keeping, protecting, leading you. This is the spirit of continual prayer.⁴ One of the most intuitive men we ever met had a desk at a city office where several other gentlemen were doing business constantly, and often talking

¹ H. W. DRESSER: *Voices of Freedom*, 46.

² DRESSER: *Living by the Spirit*, 58.

³ DRESSER: *Voices of Freedom*, 33.

⁴ TRINE: *In Tune with the Infinite*, p. 214.

loudly. Entirely undisturbed by the many various sounds about him, this self-centred faithful man would, in any moment of perplexity, draw the curtains of privacy so completely about him that he would be as fully inclosed in his own psychic aura, and thereby as effectually removed from all distractions, as though he were alone in some primeval wood. Taking his difficulty with him into the mystic silence in the form of a direct question, to which he expected a certain answer, he would remain utterly passive until the reply came, and never once through many years' experience did he find himself disappointed or misled.”¹

Wherein, I should like to know, does this *intrinsically* differ from the practice of “recollection” which plays so great a part in Catholic discipline? Otherwise called the practice of the presence of God (and so known among ourselves, as for instance in Jeremy Taylor), it is thus defined by the eminent teacher Alvarez de Paz in his work on Contemplation.

“It is the recollection of God, the thought of God, which in all places and circumstances makes us see him present, lets us commune respectfully and lovingly with him, and fills us with desire and affection for him. . . . Would you escape from every ill? Never lose this recollection of God, neither in prosperity nor in adversity, nor on any occasion whatsoever it be. Invoke not, to excuse yourself from this duty, either the difficulty or the importance of your business, for you can always remember that God sees you, that you are under his eye. If a thousand times an hour you forget him, reanimate a thousand times the recollection. If you cannot practice this exercise continuously, at least make yourself as familiar with it as possible; and, like unto those who in a rigorous winter draw near the fire as often as they can, go as often as you can to that ardent fire which will warm your soul.”²

¹ TRINE: p. 117.

² Quoted by LEJEUNE: *Introd. à la Vie Mystique*, 1899, p. 66.

All the external associations of the Catholic discipline are of course unlike anything in mind-cure thought, but the purely spiritual part of the exercise is identical in both communions, and in both communions those who urge it write with authority, for they have evidently experienced in their own persons that whereof they tell. Compare again some mind-cure utterances:—

"High, healthful, pure thinking can be encouraged, promoted, and strengthened. Its current can be turned upon grand ideals until it forms a habit and wears a channel. By means of such discipline the mental horizon can be flooded with the sunshine of beauty, wholeness, and harmony. To inaugurate pure and lofty thinking may at first seem difficult, even almost mechanical, but perseverance will at length render it easy, then pleasant, and finally delightful.

"The soul's real world is that which it has built of its thoughts, mental states, and imaginations. If we *will*, we can turn our backs upon the lower and sensuous plane, and lift ourselves into the realm of the spiritual and Real, and there gain a residence. The assumption of states of expectancy and receptivity will attract spiritual sunshine, and it will flow in as naturally as air inclines to a vacuum. . . . Whenever the thought is not occupied with one's daily duty or profession, it should be sent aloft into the spiritual atmosphere. There are quiet leisure moments by day, and wakeful hours at night, when this wholesome and delightful exercise may be engaged in to great advantage. If one who has never made any systematic effort to lift and control the thought-forces will, for a single month, earnestly pursue the course here suggested, he will be surprised and delighted at the result, and nothing will induce him to go back to careless, aimless, and superficial thinking. At such favorable seasons the outside world, with all its current of daily events, is barred out, and one goes into the silent sanctuary of the inner temple of soul to commune and aspire. The spiritual hearing becomes delicately sensitive, so that the 'still, small voice' is audible, the tumultuous waves of external sense are

hushed, and there is a great calm. The ego gradually becomes conscious that it is face to face with the Divine Presence; that mighty, healing, loving, Fatherly life which is nearer to us than we are to ourselves. There is soul contact with the Parent-Soul, and an influx of life, love, virtue, health, and happiness from the Inexhaustible Fountain.”¹

When we reach the subject of mysticism, you will undergo so deep an immersion into these exalted states of consciousness as to be wet all over, if I may so express myself; and the cold shiver of doubt with which this little sprinkling may affect you will have long since passed away—doubt, I mean, as to whether all such writing be not mere abstract talk and rhetoric set down *pour encourager les autres*. You will then be convinced, I trust, that these states of consciousness of “union” form a perfectly definite class of experiences, of which the soul may occasionally partake, and which certain persons may live by in a deeper sense than they live by anything else with which they have acquaintance. This brings me to a general philosophical reflection with which I should like to pass from the subject of healthy-mindedness, and close a topic which I fear is already only too long drawn out. It concerns the relation of all this systematized healthy-mindedness and mind-cure religion to scientific method and the scientific life.

In a later lecture I shall have to treat explicitly of the relation of religion to science on the one hand, and to primeval savage thought on the other. There are plenty of persons to-day—“scientists” or “positivists,” they are fond of calling themselves—who will tell you that religious thought is a mere survival, an atavistic reversion to a type of consciousness which humanity in its more enlightened

¹ HENRY WOOD: Ideal Suggestion through Mental Photography, pp. 51, 70 (abridged).

examples has long since left behind and out-grown. If you ask them to explain themselves more fully, they will probably say that for primitive thought everything is conceived of under the form of personality. The savage thinks that things operate by personal forces, and for the sake of individual ends. For him, even external nature obeys individual needs and claims, just as if these were so many elementary powers. Now science, on the other hand, these positivists say, has proved that personality, so far from being an elementary force in nature, is but a passive resultant of the really elementary forces, physical, chemical, physiological, and psycho-physical, which are all impersonal and general in character. Nothing individual accomplishes anything in the universe save in so far as it obeys and exemplifies some universal law. Should you then inquire of them by what means science has thus supplanted primitive thought, and discredited its personal way of looking at things, they would undoubtedly say it has been by the strict use of the method of experimental verification. Follow out science's conceptions practically, they will say, the conceptions that ignore personality altogether, and you will always be corroborated. The world is so made that all your expectations will be experientially verified so long, and only so long, as you keep the terms from which you infer them impersonal and universal.

But here we have mind-cure, with her diametrically opposite philosophy, setting up an exactly identical claim. Live as if I were true, she says, and every day will practically prove you right. That the controlling energies of nature are personal, that your own personal thoughts are forces, that the powers of the universe will directly respond to your individual appeals and needs, are propositions which your whole bodily and mental experience will verify. And that experience does largely verify these primeval religious ideas is proved by the fact that the mind-cure movement spreads

as it does, not by proclamation and assertion simply, but by palpable experiential results. Here, in the very heyday of science's authority, it carries on an aggressive warfare against the scientific philosophy, and succeeds by using science's own peculiar methods and weapons. Believing that a higher power will take care of us in certain ways better than we can take care of ourselves, if we only genuinely throw ourselves upon it and consent to use it, it finds the belief, not only not impugned, but corroborated by its observation.

How conversions are thus made, and converts confirmed, is evident enough from the narratives which I have quoted. I will quote yet another couple of shorter ones to give the matter a perfectly concrete turn. Here is one:—

“One of my first experiences in applying my teaching was two months after I first saw the healer. I fell, spraining my right ankle, which I had done once four years before, having then had to use a crutch and elastic anklet for some months, and carefully guarding it ever since. As soon as I was on my feet I made the positive suggestion (and felt it through all my being): ‘There is nothing but God, and all life comes from him perfectly. I cannot be sprained or hurt, I will let him take care of it.’ Well, I never had a sensation in it, and I walked two miles that day.”

The next case not only illustrates experiment and verification, but also the element of passivity and surrender of which awhile ago I made such account.

“I went into town to do some shopping one morning, and I had not been gone long before I began to feel ill. The ill feeling increased rapidly, until I had pains in all my bones, nausea and faintness, headache, all the symptoms in short that precede an attack of influenza. I thought that I was going to have the grippe, epidemic then in Boston, or something worse. The mind-cure teachings that I had been listening to all the winter

thereupon came into my mind, and I thought that here was an opportunity to test myself. On my way home I met a friend, and I refrained with some effort from telling her how I felt. That was the first step gained. I went to bed immediately, and my husband wished to send for the doctor. But I told him that I would rather wait until morning and see how I felt. Then followed one of the most beautiful experiences of my life.

"I cannot express it in any other way than to say that I did 'lie down in the stream of life and let it flow over me.' I gave up all fear of any impending disease; I was perfectly willing and obedient. There was no intellectual effort, or train of thought. My dominant idea was: 'Behold the handmaid of the Lord: be it unto me even as thou wilt,' and a perfect confidence that all would be well, that all *was* well. The creative life was flowing into me every instant, and I felt myself allied with the Infinite, in harmony, and full of the peace that passeth understanding. There was no place in my mind for a jarring body. I had no consciousness of time or space or persons; but only of love and happiness and faith.

"I do not know how long this state lasted, nor when I fell asleep; but when I woke up in the morning, *I was well.*"

These are exceedingly trivial instances,¹ but in them, if we have anything at all, we have the method of experiment and verification. For the point I am driving at now, it makes no difference whether you consider the patients to be deluded victims of their imagination or not. That they seemed to *themselves* to have been cured by the experiments tried was enough to make them converts to the system. And although it is evident that one must be of a certain mental mould to get such results (for not every one can get thus cured to his own satisfaction any more than every one can be cured by the first regular practitioner whom he calls in), yet it would surely be pedantic and over-scrupulous for those who *can* get their savage and primitive phil-

¹ See Appendix to this lecture for two other cases furnished me by friends.

osophy of mental healing verified in such experimental ways as this, to give them up at word of command for more scientific therapeutics. What are we to think of all this? Has science made too wide a claim?

I believe that the claims of the sectarian scientist are, to say the least, premature. The experiences which we have been studying during this hour (and a great many other kinds of religious experiences are like them) plainly show the universe to be a more many-sided affair than any sect, even the scientific sect, allows for. What, in the end, are all our verifications but experiences that agree with more or less isolated systems of ideas (conceptual systems) that our minds have framed? But why in the name of common sense need we assume that only one such system of ideas can be true? The obvious outcome of our total experience is that the world can be handled according to many systems of ideas, and is so handled by different men, and will each time give some characteristic kind of profit, for which he cares, to the handler, while at the same time some other kind of profit has to be omitted or postponed. Science gives to all of us telegraphy, electric lighting, and diagnosis, and succeeds in preventing and curing a certain amount of disease. Religion in the shape of mind-cure gives to some of us serenity, moral poise, and happiness, and prevents certain forms of disease as well as science does, or even better in a certain class of persons. Evidently, then, the science and the religion are both of them genuine keys for unlocking the world's treasure-house to him who can use either of them practically. Just as evidently neither is exhaustive or exclusive of the other's simultaneous use. And why, after all, may not the world be so complex as to consist of many interpenetrating spheres of reality, which we can thus approach in alternation by using different conceptions and assuming different attitudes, just as mathematicians handle the same numerical and spatial facts by geometry, by analy-

tical geometry, by algebra, by the calculus, or by quaternions, and each time come out right? On this view religion and science, each verified in its own way from hour to hour and from life to life, would be co-eternal. Primitive thought, with its belief in individualized personal forces, seems at any rate as far as ever from being driven by science from the field to-day. Numbers of educated people still find it the directest experimental channel by which to carry on their intercourse with reality.¹

The case of mind-cure lay so ready to my hand that I could not resist the temptation of using it to bring these last truths home to your attention, but I must content myself to-day with this very brief indication. In a later lecture the relations of religion both to science and to primitive thought will have to receive much more explicit attention.

APPENDIX

(See note to p. 119.)

CASE I. "My own experience is this: I had long been ill, and one of the first results of my illness, a dozen years before, had been a diplopia which deprived me of the use of my eyes for reading and writing almost entirely, while a later one had been to shut me out from exercise of any kind under penalty of immediate and great exhaustion. I had been under the care of doctors of the highest standing both in Europe and America, men in whose power to help me I had had great faith, with no

¹ Whether the various spheres or systems are ever to fuse integrally into one absolute conception, as most philosophers assume that they must, and how, if so, that conception may best be reached, are questions that only the future can answer. What is certain now is the fact of lines of disparate conception, each corresponding to some part of the world's truth, each verified in some degree, each leaving out some part of real experience.

or ill result. Then, at a time when I seemed to be rather rapidly losing ground, I heard some things that gave me interest enough in mental healing to make me try it; I had no great hope of getting any good from it—it was a *chance* I tried, partly because my thought was interested by the new possibility it seemed to open, partly because it was the only chance I then could see. I went to X. in Boston, from whom some friends of mine had got, or thought they had got, great help; the treatment was a silent one; little was said, and that little carried no conviction to my mind; whatever influence was exerted was that of another person's thought or feeling silently projected on to my unconscious mind, into my nervous system as it were, as we sat still together. I believed from the start in the *possibility* of such action, for I knew the power of the mind to shape, helping or hindering, the body's nerve-activities, and I thought telepathy probable, although unproved, but I had no belief in it as more than a possibility, and no strong conviction nor any mystic or religious faith connected with my thought of it that might have brought imagination strongly into play.

"I sat quietly with the healer for half an hour each day, at first with no result; then, after ten days or so, I became quite suddenly and swiftly conscious of a tide of new energy rising within me, a sense of power to pass beyond old halting-places, of power to break the bounds that, though often tried before, had long been veritable walls about my life, too high to climb. I began to read and walk as I had not done for years, and the change was sudden, marked, and unmistakable. This tide seemed to mount for some weeks, three or four perhaps, when, summer having come, I came away, taking the treatment up again a few months later. The lift I got proved permanent, and left me slowly gaining ground instead of losing, it but with this lift the influence seemed in a way to have spent itself, and, though my confidence in the reality of the power had gained immensely from this first experience, and should have helped me to make further gain in health and strength if my belief in it had been the potent factor there, I never after this got any result at all as striking or as clearly marked as this which came when I made trial of it first, with little faith and doubtful expectation. It is difficult to put all the evidence in such a mat-

ter into words, to gather up into a distinct statement all that one bases one's conclusions on, but I have always felt that I had abundant evidence to justify (to myself, at least) the conclusion that I came to then, and since have held to, that the physical change which came at that time was, first, the result of a change wrought within me by a change of mental state; and secondly, that that change of mental state was not, save in a very secondary way, brought about through the influence of an excited imagination, or a *consciously* received suggestion of an hypnotic sort. Lastly, I believe that this change was the result of my receiving telepathically, and upon a mental stratum quite below the level of immediate consciousness, a healthier and more energetic attitude, receiving it from another person whose thought was directed upon me with the intention of impressing the idea of this attitude upon me. In my case the disease was distinctly what would be classed as nervous, not organic; but from such opportunities as I have had of observing, I have come to the conclusion that the dividing line that has been drawn is an arbitrary one, the nerves controlling the internal activities and the nutrition of the body throughout; and I believe that the central nervous system, by starting and inhibiting local centres, can exercise a vast influence upon disease of any kind, if it can be brought to bear. In my judgment the question is simply how to bring it to bear, and I think that the uncertainty and remarkable differences in the results obtained through mental healing do but show how ignorant we are as yet of the forces at work and of the means we should take to make them effective. That these results are not due to chance coincidences my observation of myself and others makes me sure; that the conscious mind, the imagination, enters into them as a factor in many cases is doubtless true, but in many others, and sometimes very extraordinary ones, it hardly seems to enter in at all. On the whole I am inclined to think that as the healing action, like the morbid one, springs from the plane of the normally *unconscious* mind, so the strongest and most effective impressions are those which *it* receives, in some as yet unknown, subtle way, *directly* from a healthier mind whose state, through a hidden law of sympathy, it reproduces."

CASE II. "At the urgent request of friends, and with no faith and hardly any hope (possibly owing to a previous unsuccessful experience with a Christian Scientist), our little daughter was placed under the care of a healer, and cured of a trouble about which the physician had been very discouraging in his diagnosis. This interested me, and I began studying earnestly the method and philosophy of this method of healing. Gradually an inner peace and tranquillity came to me in so positive a way that my manner changed greatly. My children and friends noticed the change and commented upon it. All feelings of irritability disappeared. Even the expression of my face changed noticeably.

"I had been bigoted, aggressive, and intolerant in discussion, both in public and private. I grew broadly tolerant and receptive toward the views of others. I had been nervous and irritable, coming home two or three times a week with a sick headache induced, as I then supposed, by dyspepsia and catarrh. I grew serene and gentle, and the physical troubles entirely disappeared. I had been in the habit of approaching every business interview with an almost morbid dread. I now meet every one with confidence and inner calm.

"I may say that the growth has all been toward the elimination of selfishness. I do not mean simply the grosser, more sensual forms, but those subtler and generally unrecognized kinds, such as express themselves in sorrow, grief, regret, envy, etc. It has been in the direction of a practical, working realization of the immanence of God and the Divinity of man's true, inner self.

Lectures VI and VII

THE SICK SOUL

AT our last meeting, we considered the healthy-minded temperament, the temperament which has a constitutional incapacity for prolonged suffering, and in which the tendency to see things optimistically is like a water of crystallization in which the individual's character is set. We saw how this temperament may become the basis for a peculiar type of religion, a religion in which good, even the good of this world's life, is regarded as the essential thing for a rational being to attend to. This religion directs him to settle his scores with the more evil aspects of the universe by systematically declining to lay them to heart or make much of them, by ignoring them in his reflective calculations, or even, on occasion, by denying outright that they exist. Evil is a disease; and worry over disease is itself an additional form of disease, which only adds to the original complaint. Even repentance and remorse, affections which come in the character of ministers of good, may be but sickly and relaxing impulses. The best repentance is to up and act for righteousness, and forget that you ever had relations with sin.

Spinoza's philosophy has this sort of healthy-mindedness woven into the heart of it, and this has been one secret of its fascination. He whom Reason leads, according to Spinoza, is led altogether by the influence over his mind of good. Knowledge of evil is an "inadequate" knowledge, fit only for slavish minds. So Spinoza categorically condemns repentance. When men make mistakes, he says—

"One might perhaps expect gnawings of conscience and repentance to help to bring them on the right path, and might thereupon conclude (as every one does conclude) that these affections are good things. Yet when we look at the matter closely, we shall find that not only are they not good, but on the contrary deleterious and evil passions. For it is manifest that we can always get along better by reason and love of truth than by worry of conscience and remorse. Harmful are these and evil, inasmuch as they form a particular kind of sadness; and the disadvantages of sadness," he continues, "I have already proved, and shown that we should strive to keep it from our life. Just so we should endeavor, since uneasiness of conscience and remorse are of this kind of complexion, to flee and shun these states of mind."¹

Within the Christian body, for which repentance of sins has from the beginning been the critical religious act, healthy-mindedness has always come forward with its milder interpretation. Repentance according to such healthy-minded Christians means *getting away from* the sin, not groaning and writhing over its commission. The Catholic practice of confession and absolution is in one of its aspects little more than a systematic method of keeping healthy-mindedness on top. By it a man's accounts with evil are periodically squared and audited, so that he may start the clean page with no old debts inscribed. Any Catholic will tell us how clean and fresh and free he feels after the purging operation. Martin Luther by no means belonged to the healthy-minded type in the radical sense in which we have discussed it, and he repudiated priestly absolution for sin. Yet in this matter of repentance he had some very healthy-minded ideas, due in the main to the largeness of his conception of God.

"When I was a monk," he says, "I thought that I was utterly cast away, if at any time I felt the lust of the flesh: that is to say,

¹ Tract on God, Man, and Happiness, Book ii. ch. x.

if I felt any evil motion, fleshly lust, wrath, hatred, or envy against any brother. I assayed many ways to help to quiet my conscience, but it would not be; for the concupiscence and lust of my flesh did always return, so that I could not rest, but was continually vexed with these thoughts: This or that sin thou hast committed: thou art infected with envy, with impatience, and such other sins: therefore thou art entered into this holy order in vain, and all thy good works are unprofitable. But if then I had rightly understood these sentences of Paul: 'The flesh lusteth contrary to the Spirit, and the Spirit contrary to the flesh; and these two are one against another, so that ye cannot do the things that ye would do,' I should not have so miserably tormented myself, but should have thought and said to myself, as now commonly I do, 'Martin, thou shalt not utterly be without sin, for thou hast flesh; thou shalt therefore feel the battle thereof.' I remember that Staupitz was wont to say, 'I have vowed unto God above a thousand times that I would become a better man: but I never performed that which I vowed. Hereafter I will make no such vow: for I have now learned by experience that I am not able to perform it. Unless, therefore, God be favorable and merciful unto me for Christ's sake, I shall not be able, with all my vows and all my good deeds, to stand before him.' This (of Staupitz's) was not only a true, but also a godly and a holy desperation; and this must they all confess, both with mouth and heart, who will be saved. For the godly trust not to their own righteousness. They look unto Christ their reconciler, who gave his life for their sins. Moreover, they know that the remnant of sin which is in their flesh is not laid to their charge, but freely pardoned. Notwithstanding, in the mean while they fight in spirit against the flesh, lest they should *fulfill* the lusts thereof; and although they feel the flesh to rage and rebel, and themselves also do fall sometimes into sin through infirmity, yet are they not discouraged, nor think therefore that their state and kind of life, and the works which are done according to their calling, displease God; but they raise up themselves by faith."¹

¹ Commentary on Galatians, Philadelphia, 1891, pp. 510-514 (abridged).

One of the heresies for which the Jesuits got that spiritual genius, Molinos, the founder of Quietism, so abominably condemned was his healthy-minded opinion of repentance:—

“When thou fallest into a fault, in what matter soever it be, do not trouble nor afflict thyself for it. For they are effects of our frail Nature, stained by Original Sin. The common enemy will make thee believe, as soon as thou fallest into any fault, that thou walkest in error, and therefore art out of God and his favor, and herewith would he make thee distrust of the divine Grace, telling thee of thy misery, and making a giant of it; and putting it into thy head that every day thy soul grows worse instead of better, whilst it so often repeats these failings. O blessed Soul, open thine eyes; and shut the gate against these diabolical suggestions, knowing thy misery, and trusting in the mercy divine. Would not he be a mere fool who, running at tournament with others, and falling in the best of the career, should lie weeping on the ground and afflicting himself with discourses upon his fall? Man (they would tell him), lose no time, get up and take the course again, for he that rises again quickly and continues his race is as if he had never fallen. If thou seest thyself fallen once and a thousand times, thou oughtest to make use of the remedy which I have given thee, that is, a loving confidence in the divine mercy. These are the weapons with which thou must fight and conquer cowardice and vain thoughts. This is the means thou oughtest to use—not to lose time, not to disturb thyself, and reap no good.”²

Now in contrast with such healthy-minded views as these, if we treat them as a way of deliberately minimizing evil, stands a radically opposite view, a way of maximizing evil, if you please so to call it, based on the persuasion that the evil aspects of our life are of its very essence, and that the world's meaning most comes home to us when we lay them most to heart. We have now to address ourselves to this

² MOLINOS: *Spiritual Guide*, Book II., chaps. xvii., xviii. (abridged).

more morbid way of looking at the situation. But as I closed our last hour with a general philosophical reflection on the healthy-minded way of taking life, I should like at this point to make another philosophical reflection upon it before turning to that heavier task. You will excuse the brief delay.

If we admit that evil is an essential part of our being and the key to the interpretation of our life, we load ourselves down with a difficulty that has always proved burdensome in philosophies of religion. Theism, whenever it has erected itself into a systematic philosophy of the universe, has shown a reluctance to let God be anything less than All-in-All. In other words, philosophic theism has always shown a tendency to become pantheistic and monistic, and to consider the world as one unit of absolute fact; and this has been at variance with popular or practical theism, which latter has ever been more or less frankly pluralistic, not to say polytheistic, and shown itself perfectly well satisfied with a universe composed of many original principles, provided we be only allowed to believe that the divine principle remains supreme, and that the others are subordinate. In this latter case God is not necessarily responsible for the existence of evil; he would only be responsible if it were not finally overcome. But on the monistic or pantheistic view, evil, like everything else, must have its foundation in God; and the difficulty is to see how this can possibly be the case if God be absolutely good. This difficulty faces us in every form of philosophy in which the world appears as one flawless unit of fact. Such a unit is an *Individual*, and in it the worst parts must be as essential as the best, must be as necessary to make the individual what he is; since if any part whatever in an individual were to vanish or alter, it would no longer be *that* individual at all. The philosophy of absolute idealism, so vigorously represented both in Scotland and America to-day, has to struggle with this difficulty quite as

much as scholastic theism struggled in its time; and although it would be premature to say that there is no speculative issue whatever from the puzzle, it is perfectly fair to say that there is no clear or easy issue, and that the only *obvious* escape from paradox here is to cut loose from the monistic assumption altogether, and to allow the world to have existed from its origin in pluralistic form, as an aggregate or collection of higher and lower things and principles, rather than an absolutely unitary fact. For then evil would not need to be essential; it might be, and may always have been, an independent portion that had no rational or absolute right to live with the rest, and which we might conceivably hope to see got rid of at last.

Now the gospel of healthy-mindedness, as we have described it, casts its vote distinctly for this pluralistic view. Whereas the monistic philosopher finds himself more or less bound to say, as Hegel said, that everything actual is rational, and that evil, as an element dialectically required, must be pinned in and kept and consecrated and have a function awarded to it in the final system of truth, healthy-mindedness refuses to say anything of the sort.¹ Evil, it says, is emphatically irrational, and *not* to be pinned in, or preserved, or consecrated in any final system of truth. It is a pure abomination to the Lord, an alien unreality, a waste element, to be sloughed off and negated, and the very memory of it, if possible, wiped out and forgotten. The ideal, so far from being co-extensive with the whole actual, is a mere *extract* from the actual, marked by its deliverance

¹ I say this in spite of the monistic utterances of many mind-cure writers; for these utterances are really inconsistent with their attitude towards disease, and can easily be shown not to be logically involved in the experiences of union with a higher Presence with which they connect themselves. The higher Presence, namely, need not be the absolute whole of things, it is quite sufficient for the life of religious experience to regard it as a part, if only it be the most ideal part.

from all contact with this diseased, inferior, and excrementitious stuff.

Here we have the interesting notion fairly and squarely presented to us, of there being elements of the universe which may make no rational whole in conjunction with the other elements, and which, from the point of view of any system which those other elements make up, can only be considered so much irrelevance and accident—so much “dirt,” as it were, and matter out of place. I ask you now not to forget this notion; for although most philosophers seem either to forget it or to disdain it too much ever to mention it, I believe that we shall have to admit it ourselves in the end as containing an element of truth. The mind-cure gospel thus once more appears to us as having dignity and importance. We have seen it to be a genuine religion, and no mere silly appeal to imagination to cure disease; we have seen its method of experimental verification to be not unlike the method of all science; and now here we find mind-cure as the champion of a perfectly definite conception of the metaphysical structure of the world. I hope that, in view of all this, you will not regret my having pressed it upon your attention at such length.

Let us now say good-by for a while to all this way of thinking, and turn towards those persons who cannot so swiftly throw off the burden of the consciousness of evil, but are congenitally fated to suffer from its presence. Just as we saw that in healthy-mindedness there are shallower and profounder levels, happiness like that of the mere animal, and more regenerate sorts of happiness, so also are there different levels of the morbid mind, and the one is much more formidable than the other. There are people for whom evil means only a mal-adjustment with *things*, a wrong correspondence of one's life with the environment. Such evil as this is curable, in principle at least, upon the

natural plane, for merely by modifying either the self or the things, or both at once, the two terms may be made to fit, and all go merry as a marriage bell again. But there are others for whom evil is no mere relation of the subject to particular outer things, but something more radical and general, a wrongness or vice in his essential nature, which no alteration of the environment, or any superficial rearrangement of the inner self, can cure, and which requires a supernatural remedy. On the whole, the Latin races have leaned more towards the former way of looking upon evil, as made up of ills and sins in the plural, removable in detail; while the Germanic races have tended rather to think of Sin in the singular, and with a capital S, as of something ineradicably ingrained in our natural subjectivity, and never to be removed by any superficial piecemeal operations.¹ These comparisons of races are always open to exception, but undoubtedly the northern tone in religion has inclined to the more intimately pessimistic persuasion, and this way of feeling, being the more extreme, we shall find by far the more instructive for our study.

Recent psychology has found great use for the word "threshold" as a symbolic designation for the point at which one state of mind passes into another. Thus we speak of the threshold of a man's consciousness in general, to indicate the amount of noise, pressure, or other outer stimulus which it takes to arouse his attention at all. One with a high threshold will doze through an amount of racket by which one with a low threshold would be immediately waked. Similarly, when one is sensitive to small differences in any order of sensation, we say he has a low "difference-threshold"—his mind easily steps over it into the consciousness of the differences in question. And just so we might speak of a "pain-threshold," a "fear-threshold," a "misery-

¹ Cf. J. MILSAND: *Luther et le Serf-Arbitre*, 1884, *passim*.

threshold," and find it quickly overpassed by the consciousness of some individuals, but lying too high in others to be often reached by their consciousness. The sanguine and healthy-minded live habitually on the sunny side of their misery-line, the depressed and melancholy live beyond it, in darkness and apprehension. There are men who seem to have started in life with a bottle or two of champagne inscribed to their credit; whilst others seem to have been born close to the pain-threshold, which the slightest irritants fatally send them over.

Does it not appear as if one who lived more habitually on one side of the pain-threshold might need a different sort of religion from one who habitually lived on the other? This question, of the relativity of different types of religion to different types of need, arises naturally at this point, and will become a serious problem ere we have done. But before we confront it in general terms, we must address ourselves to the unpleasant task of hearing what the sick souls, as we may call them in contrast to the healthy-minded, have to say of the secrets of their prison-house, their own peculiar form of consciousness. Let us then resolutely turn our backs on the once-born and their sky-blue optimistic gospel; let us not simply cry out, in spite of all appearances, "Hurrah for the Universe!—God's in his Heaven, all's right with the world." Let us see rather whether pity, pain, and fear, and the sentiment of human helplessness may not open a profounder view and put into our hands a more complicated key to the meaning of the situation.

To begin with, how *can* things so insecure as the successful experiences of this world afford a stable anchorage? A chain is no stronger than its weakest link, and life is after all a chain. In the healthiest and most prosperous existence, how many links of illness, danger, and disaster are always interposed? Unsuspectedly from the bottom of every foun-

tain of pleasure, as the old poet said, something bitter rises up: a touch of nausea, a falling dead of the delight, a whiff of melancholy, things that sound a knell, for fugitive as they may be, they bring a feeling of coming from a deeper region and often have an appalling convincingness. The buzz of life ceases at their touch as a piano-string stops sounding when the damper falls upon it.

Of course the music can commence again;—and again and again—at intervals. But with this the healthy-minded consciousness is left with an irremediable sense of precariousness. It is a bell with a crack; it draws its breath on sufferance and by an accident.

Even if we suppose a man so packed with healthy-mindedness as never to have experienced in his own person any of these sobering intervals, still, if he is a reflecting being, he must generalize and class his own lot with that of others; and, doing so, he must see that his escape is just a lucky chance and no essential difference. He might just as well have been born to an entirely different fortune. And then indeed the hollow security! What kind of a frame of things is it of which the best you can say is, "Thank God, it has let me off clear this time!" Is not its blessedness a fragile fiction? Is not your joy in it a very vulgar glee, not much unlike the snicker of any rogue at his success? If indeed it were all success, even on such terms as that! But take the happiest man, the one most envied by the world, and in nine cases out of ten his inmost consciousness is one of failure. Either his ideals in the line of his achievements are pitched far higher than the achievements themselves, or else he has secret ideals of which the world knows nothing, and in regard to which he inwardly knows himself to be found wanting.

When such a conquering optimist as Goethe can express himself in this wise, how must it be with less successful men?

"I will say nothing," writes Goethe in 1824, "against the course of my existence. But at bottom it has been nothing but pain and burden, and I can affirm that during the whole of my 75 years, I have not had four weeks of genuine well-being. It is but the perpetual rolling of a rock that must be raised up again forever."

What single-handed man was ever on the whole as successful as Luther? yet when he had grown old, he looked back on his life as if it were an absolute failure.

"I am utterly weary of life. I pray the Lord will come forthwith and carry me hence. Let him come, above all, with his last Judgment: I will stretch out my neck, the thunder will burst forth, and I shall be at rest."—And having a necklace of white agates in his hand at the time he added: "O God, grant that it may come without delay. I would readily eat up this necklace to-day, for the Judgment to come to-morrow."—The Electress Dowager, one day when Luther was dining with her, said to him: "Doctor, I wish you may live forty years to come." "Madam," replied he, "rather than live forty years more, I would give up my chance of Paradise."

Failure, then, failure! so the world stamps us at every turn. We strew it with our blunders, our misdeeds, our lost opportunities, with all the memorials of our inadequacy to our vocation. And with what a damning emphasis does it then blot us out! No easy fine, no mere apology or formal expiation, will satisfy the world's demands, but every pound of flesh exacted is soaked with all its blood. The subtlest forms of suffering known to man are connected with the poisonous humiliations incidental to these results.

And they are pivotal human experiences. A process so ubiquitous and everlasting is evidently an integral part of life. "There is indeed one element in human destiny," Robert Louis Stevenson writes, "that not blindness itself can controvert. Whatever else we are intended to do, we are not

intended to succeed; failure is the fate allotted.”¹ And our nature being thus rooted in failure, is it any wonder that theologians should have held it to be essential, and thought that only through the personal experience of humiliation which it engenders the deeper sense of life’s significance is reached?²

But this is only the first stage of the world-sickness. Make the human being’s sensitiveness a little greater, carry him a little farther over the misery-threshold, and the good quality of the successful moments themselves when they occur is spoiled and vitiated. All natural goods perish. Riches take wings; fame is a breath; love is a cheat; youth and health and pleasure vanish. Can things whose end is always dust and disappointment be the real goods which our souls require? Back of everything is the great spectre of universal death, the all-encompassing blackness:—

“What profit hath a man of all his labour which he taketh under the Sun? I looked on all the works that my hands had wrought, and behold, all was vanity and vexation of spirit. For that which befalleth the sons of men befalleth beasts; as the one dieth, so dieth the other; all are of the dust, and all turn to dust again. . . . The dead know not anything, neither have they any more a reward; for the memory of them is forgotten.

¹ He adds with characteristic healthy-mindedness: “Our business is to continue to fail in good spirits.”

² The God of many men is little more than their court of appeal against the damning judgment passed on their failures by the opinion of this world. To our own consciousness there is usually a residuum of worth left over after our sins and errors have been told off—our capacity of acknowledging and regretting them is the germ of a better self *in posse* at least. But the world deals with us *in actu* and not *in posse*: and of this hidden germ, not to be guessed at from without, it never takes account. Then we turn to the All-knower, who knows our bad, but knows this good in us also, and who is just. We cast ourselves with our repentance on his mercy: only by an All-knower can we finally be judged. So the need of a God very definitely emerges from this sort of experience of life.

Also their love and their hatred and their envy is now perished; neither have they any more a portion for ever in anything that is done under the Sun. . . . Truly the light is sweet, and a pleasant thing it is for the eyes to behold the Sun: but if a man live many years and rejoice in them all, yet let him remember the days of darkness; for they shall be many."

In short, life and its negation are beaten up inextricably together. But if the life be good, the negation of it must be bad. Yet the two are equally essential facts of existence; and all natural happiness thus seems infected with a contradiction. The breath of the sepulchre surrounds it.

To a mind attentive to this state of things and rightly subject to the joy-destroying chill which such a contemplation engenders, the only relief that healthy-mindedness can give is by saying: "Stuff and nonsense, get out into the open air!" or "Cheer up, old fellow, you'll be all right ere-long, if you will only drop your morbidness!" But in all seriousness, can such bald animal talk as that be treated as a rational answer? To ascribe religious value to mere happy-go-lucky contentment with one's brief chance at natural good is but the very consecration of forgetfulness and superficiality. Our troubles lie indeed too deep for *that* cure. The fact that we *can* die, that we *can* be ill at all, is what perplexes us; the fact that we now for a moment live and are well is irrelevant to that perplexity. We need a life not correlated with death, a health not liable to illness, a kind of good that will not perish, a good in fact that flies beyond the Goods of nature.

It all depends on how sensitive the soul may become to discords. "The trouble with me is that I believe too much in common happiness and goodness," said a friend of mine whose consciousness was of this sort, "and nothing can console me for their transiency. I am appalled and disconcerted at its being possible." And so with most of us: a little cooling down of animal excitability and instinct, a little loss of

animal toughness, a little irritable weakness and descent of the pain-threshold, will bring the worm at the core of all our usual springs of delight into full view, and turn us into melancholy metaphysicians. The pride of life and glory of the world will shrivel. It is after all but the standing quarrel of hot youth and hoary e'd. Old age has the last word: the purely naturalistic look at life, however enthusiastically it may begin, is sure to end in sadness.

This sadness lies at the heart of every merely positivistic, agnostic, or naturalistic scheme of philosophy. Let sanguine healthy-mindedness do its best with its strange power of living in the moment and ignoring and forgetting, still the evil background is really there to be thought of, and the skull will grin in at the banquet. In the practical life of the individual, we know how his whole gloom or glee about any present fact depends on the remoter schemes and hopes with which it stands related. Its significance and framing give it the chief part of its value. Let it be known to lead nowhere, and however agreeable it may be in its immediacy, its glow and gilding vanish. The old man, sick with an insidious internal disease, may laugh and quaff his wine at first as well as ever, but he knows his fate now, for the doctors have revealed it; and the knowledge knocks the satisfaction out of all these functions. They are partners of death and the worm is their brother, and they turn to a mere flatness.

The lustre of the present hour is always borrowed from the background of possibilities it goes with. Let our common experiences be enveloped in an eternal moral order; let our suffering have an immortal significance; let Heaven smile upon the earth, and deities pay their visits; let faith and hope be the atmosphere which man breathes in;—and his days pass by with zest; they stir with prospects, they thrill with remoter values. Place round them on the contrary the curdling cold and gloom and absence of all

permanent meaning which for pure naturalism and the popular science evolutionism of our time are all that is visible ultimately, and the thrill stops short, or turns rather to an anxious trembling.

For naturalism, fed on recent cosmological speculations, mankind is in a position similar to that of a set of people living on a frozen lake, surrounded by cliffs over which there is no escape, yet knowing that little by little the ice is melting, and the inevitable day drawing near when the last film of it will disappear, and to be drowned ignominiously will be the human creature's portion. The merrier the skating, the warmer and more sparkling the sun by day, and the ruddier the bonfires at night, the more poignant the sadness with which one must take in the meaning of the total situation.

The early Greeks are continually held up to us in literary works as models of the healthy-minded joyousness which the religion of nature may engender. There was indeed much joyousness among the Greeks—Homer's flow of enthusiasm for most things that the sun shines upon is steady. But even in Homer the reflective passages are cheerless,¹ and the moment the Greeks grew systematically pensive and thought of ultimates, they became unmitigated pessimists.² The jealousy of the gods, the nemesis that follows

¹ E.g., *Iliad* XVII. 446: "Nothing then is more wretched anywhere than man of all that breathes and creeps upon this earth."

² E.g., *Theognis*, 425-428: "Best of all for all things upon earth is it not to be born nor to behold the splendors of the Sun; next best to traverse as soon as possible the gates of Hades." See also the almost identical passage in *Oedipus in Colonus*, 1225.—The Anthology is full of pessimistic utterances: "Naked came I upon the earth, naked I go below the ground—why then do I vainly toil when I see the end naked before me?"—"How did I come to be? Whence am I? Wherfore did I come? To pass away. How can I learn aught when naught I know? Being naught I came to life: once more shall I be what I was. Nothing and nothingness is the

too much happiness, the all-encompassing death, fate's dark opacity, the ultimate and unintelligible cruelty, were the fixed background of their imagination. The beautiful joyousness of their polytheism is only a poetic modern fiction. They knew no joys comparable in quality of preciousness to those which we shall erelong see that Brahmins, Buddhists, Christians, Mohammedans, twice-born people whose religion is non-naturalistic, get from their several creeds of mysticism and renunciation.

Stoic insensibility and Epicurean resignation were the farthest advance which the Greek mind made in that direction. The Epicurean said: "Seek not to be happy, but rather to escape unhappiness; strong happiness is always linked with pain; therefore hug the safe shore, and do not tempt the deeper raptures. Avoid disappointment by expecting little, and by aiming low; and above all do not fret." The Stoic said: "The only genuine good that life can yield a man is the free possession of his own soul; all other goods are lies." Each of these philosophies is in its degree a philosophy of despair in nature's boons. Trustful self-abandonment to the joys that freely offer has entirely departed from both Epicurean and Stoic; and what each proposes is a way of rescue from the resultant dust-and-ashes state of mind. The whole race of mortals."—"For death we are all cherished and fattened like a herd of hogs that is wantonly butchered."

The difference between Greek pessimism and the oriental and modern variety is that the Greeks had not made the discovery that the pathetic mood may be idealized, and figure as a higher form of sensibility. Their spirit was still too essentially masculine for pessimism to be elaborated or lengthily dwelt on in their classic literature. They would have despised a life set wholly in a minor key, and summoned it to keep within the proper bounds of lachrymosity. The discovery that the enduring emphasis, so far as this world goes, may be laid on its pain and failure, was reserved for races more complex, and (so to speak) more feminine than the Hellenes had attained to being in the classic period. But all the same was the outlook of those Hellenes blackly pessimistic.

Epicurean still awaits results from economy of indulgence and damping of desire. The Stoic hopes for no results, and gives up natural good altogether. There is dignity in both these forms of resignation. They represent distinct stages in the sobering process which man's primitive intoxication with sense-happiness is sure to undergo. In the one the hot blood has grown cool, in the other it has become quite cold; and although I have spoken of them in the past tense, as if they were merely historic, yet Stoicism and Epicureanism will probably be to all time typical attitudes, marking a certain definite stage accomplished in the evolution of the world-sick soul.¹ They mark the conclusion of what we call the once-born period, and represent the highest flights of what twice-born religion would call the purely natural man—Epicureanism, which can only by great courtesy be called a religion, showing his refinement, and Stoicism exhibiting his moral will. They leave the world in the shape of an unreconciled contradiction, and seek no higher unity. Compared with the complex ecstasies which the supernaturally regenerated Christian may enjoy, or the oriental pantheist indulge in, their receipts for equanimity are expedients which seem almost crude in their simplicity.

Please observe, however, that I am not yet pretending finally to *judge* any of these attitudes. I am only describing their variety.

¹ For instance, on the very day on which I write this page, the post brings me some aphorisms from a worldly-wise old friend in Heidelberg which may serve as a good contemporaneous expression of Epicureanism: 'By the word 'happiness' every human being understands something different. It is a phantom pursued only by weaker minds. The wise man is satisfied with the more modest but much more definite term *contentment*. What education should chiefly aim at is to save us from a discontented life. Health is one favoring condition, but by no means an indispensable one, of contentment. Woman's heart and love are a shrewd device of Nature, a trap which she sets for the average man, to force him into working. But the wise man will always prefer work chosen by himself.'

The surest way to the rapturous sorts of happiness of which the twice-born make report has as an historic matter of fact been through a more radical pessimism than anything that we have yet considered. We have seen how the lustre and enchantment may be rubbed off from the goods of nature. But there is a pitch of unhappiness so great that the goods of nature may be entirely forgotten, and all sentiment of their existence vanish from the mental field. For this extremity of pessimism to be reached, something more is needed than observation of life and reflection upon death. The individual must in his own person become the prey of a pathological melancholy. As the healthy-minded enthusiast succeeds in ignoring evil's very existence, so the subject of melancholy is forced in spite of himself to ignore that of all good whatever: for him it may no longer have the least reality. Such sensitiveness and susceptibility to mental pain is a rare occurrence where the nervous constitution is entirely normal; one seldom finds it in a healthy subject even where he is the victim of the most atrocious cruelties of outward fortune. So we note here the neurotic constitution, of which I said so much in my first lecture, making its active entrance on our scene, and destined to play a part in much that follows. Since these experiences of melancholy are in the first instance absolutely private and individual, I can now help myself out with personal documents. Painful indeed they will be to listen to, and there is almost an indecency in handling them in public. Yet they lie right in the middle of our path; and if we are to touch the psychology of religion at all seriously, we must be willing to forget conventionalities, and dive below the smooth and lying official conversational surface.

One can distinguish many kinds of pathological depression. Sometimes it is mere passive joylessness and dreariness, discouragement, dejection, lack of taste and zest and spring.

Professor Ribot has proposed the name *anhedonia* to designate this condition.

"The state of *anhedonia*, if I may coin a new word to pair off with *analgesia*," he writes, "has been very little studied, but it exists. A young girl was smitten with a liver disease which for some time altered her constitution. She felt no longer any affection for her father and mother. She would have played with her doll, but it was impossible to find the least pleasure in the act. The same things which formerly convulsed her with laughter entirely failed to interest her now. Esquirol observed the case of a very intelligent magistrate who was also a prey to hepatic disease. Every emotion appeared dead within him. He manifested neither perversion nor violence, but complete absence of emotional reaction. If he went to the theatre, which he did out of habit, he could find no pleasure there. The thought of his house, of his home, of his wife, and of his absent children moved him as little, he said, as a theorem of Euclid."¹

Prolonged seasickness will in most persons produce a temporary condition of anhedonia. Every good, terrestrial or celestial, is imagined only to be turned from with disgust. A temporary condition of this sort, connected with the religious evolution of a singularly lofty character, both intellectual and moral, is well described by the Catholic philosopher, Father Gratry, in his autobiographical recollections. In consequence of mental isolation and excessive study at the Polytechnic school, young Gratry fell into a state of nervous exhaustion with symptoms which he thus describes:—

"I had such a universal terror that I woke at night with a start, thinking that the Pantheon was tumbling on the Polytechnic school, or that the school was in flames, or that the Seine was pouring into the Catacombs, and that Paris was being swal

¹ RIBOT: *Psychologie des sentiments*, p. 54.

lowed up. And when these impressions were past, all day long without respite I suffered an incurable and intolerable desolation, verging on despair. I thought myself, in fact, rejected by God, lost, damned! I felt something like the suffering of hell. Before that I had never even thought of hell. My mind had never turned in that direction. Neither discourses nor reflections had impressed me in that way. I took no account of hell. Now, and all at once, I suffered in a measure what is suffered there.

"But what was perhaps still more dreadful is that every idea of heaven was taken away from me: I could no longer conceive of anything of the sort. Heaven did not seem to me worth going to. It was like a vacuum; a mythological elysium, an abode of shadows less real than the earth. I could conceive no joy, no pleasure in inhabiting it. Happiness, joy, light, affection, love—all these words were now devoid of sense. Without doubt I could still have talked of all these things, but I had become incapable of feeling anything in them, of understanding anything about them, of hoping anything from them, or of believing them to exist. There was my great and inconsolable grief! I neither perceived nor conceived any longer the existence of happiness or perfection. An abstract heaven over a naked rock. Such was my present abode for eternity."¹

¹ A. GRATRY: *Souvenirs de ma jeunesse*, 1880, pp. 119-121, abridged. Some persons are affected with anhedonia permanently, or at any rate with a loss of the usual appetite for life. The annals of suicide supply such examples as the following:—

An uneducated domestic servant, aged nineteen, poisons herself, and leaves two letters expressing her motive for the act. To her parents she writes:—

"Life is sweet perhaps to some, but I prefer what is sweeter than life, and that is death. So good-by forever, my dear parents. It is nobody's fault, but a strong desire of my own which I have longed to fulfill for three or four years. I have always had a hope that some day I might have an opportunity of fulfilling it, and now it has come. . . . It is a wonder I have put this off so long, but I thought perhaps I should cheer up a bit and put all thought out of my head." To her brother she writes: "Good-by forever, my own dearest brother. By the time you get this I shall be gone forever. I know, dear love, there is no forgiveness for what I am going to do.

So much for melancholy in the sense of incapacity for joyous feeling. A much worse form of it is positive and active anguish, a sort of psychical neuralgia wholly unknown to healthy life. Such anguish may partake of various characters, having sometimes more the quality of loathing; sometimes that of irritation and exasperation; or again of self-mistrust and self-despair; or of suspicion, anxiety, trepidation, fear. The patient may rebel or submit; may accuse himself, or accuse outside powers; and he may or he may not be tormented by the theoretical mystery of why he should so have to suffer. Most cases are mixed cases, and we should not treat our classifications with too much respect. Moreover, it is only a relatively small proportion of cases that connect themselves with the religious sphere of experience at all. Exasperated cases, for instance, as a rule do not. I quote now literally from the first case of melancholy on which I lay my hand. It is a letter from a patient in a French asylum.

"I suffer too much in this hospital, both physically and morally. Besides the burnings and the sleeplessness (for I no longer sleep since I am shut up here, and the little rest I get is broken by bad dreams, and I am waked with a jump by night mares, dreadful visions, lightning, thunder, and the rest), fear, atrocious fear, presses me down, holds me without respite, never lets me go. Where is the justice in it all! What have I done to deserve this excess of severity? Under what form will this fear crush me? What would I not owe to any one who would rid me of my life! Eat, drink, lie awake all night, suffer without interruption—such is the fine legacy I have received from my mother! What I fail to understand is this abuse of power. There are limits to everything, there is a middle way. But God knows neither middle way nor limits. I say God, but why? All I have

... I am tired of living, so am willing to die. ... Life may be sweet to some, but death to me is sweeter." S. A. K. STRAHAN: *Suicide and Insanity*, 2d edition, London, 1894, p. 131.

known so far has been the devil. After all, I am afraid of God as much as of the devil, so I drift along, thinking of nothing but suicide, but with neither courage nor means here to execute the act. As you read this, it will easily prove to you my insanity. The style and the ideas are incoherent enough—I can see that myself. But I cannot keep myself from being either crazy or an idiot; and, as things are, from whom should I ask pity? I am defenseless against the invisible enemy who is tightening his coils around me. I should be no better armed against him even if I saw him, or had seen him. Oh, if he would but kill me, devil take him! Death, death, once for all! But I stop. I have raved to you long enough. I say raved, for I can write no otherwise, having neither brain nor thoughts left. O God! what a misfortune to be born! Born like a mushroom, doubtless between an evening and a morning; and how true and right I was when in our philosophy-year in college I chewed the cud of bitterness with the pessimists. Yes, indeed, there is more pain in life than gladness—it is one long agony until the grave. Think how gay it makes me to remember that this horrible misery of mine, coupled with this unspeakable fear, may last fifty, one hundred, who knows how many more years!"¹

This letter shows two things. First, you see how the entire consciousness of the poor man is so choked with the feeling of evil that the sense of there being any good in the world is lost for him altogether. His attention excludes it, cannot admit it: the sun has left his heaven. And secondly you see how the querulous temper of his misery keeps his mind from taking a religious direction. Querulousness of mind tends in fact rather towards irreligion; and it has played, so far as I know, no part whatever in the construction of religious systems.

Religious melancholy must be cast in a more melting mood. Tolstoy has left us, in his book called *My Confession*,

¹ ROUBINOVITCH ET TOULOUSE: *La Mélancolie*, 1897, p. 170, abridged.

a wonderful account of the attack of melancholy which led him to his own religious conclusions. The latter in some respects are peculiar; but the melancholy presents two characters which make it a typical document for our present purpose. First it is a well-marked case of anhedonia, of passive loss of appetite for all life's values; and second, it shows how the altered and estranged aspect which the world assumed in consequence of this stimulated Tolstoy's intellect to a gnawing, carking questioning and effort for philosophic relief. I mean to quote Tolstoy at some length; but before doing so, I will make a general remark on each of these two points.

First on our spiritual judgments and the sense of value in general.

It is notorious that facts are compatible with opposite emotional comments, since the same fact will inspire entirely different feelings in different persons, and at different times in the same person; and there is no rationally deducible connection between any outer fact and the sentiments it may happen to provoke. These have their source in another sphere of existence altogether, in the animal and spiritual region of the subject's being. Conceive yourself, if possible, suddenly stripped of all the emotion with which your world now inspires you, and try to imagine it *as it exists*, purely by itself, without your favorable or unfavorable, hopeful or apprehensive comment. It will be almost impossible for you to realize such a condition of negativity and deadness. No one portion of the universe would then have importance beyond another; and the whole collection of its things and series of its events would be without significance, character, expression, or perspective. Whatever of value, interest, or meaning our respective worlds may appear endowed with are thus pure gifts of the spectator's mind. The passion of love is the most familiar and extreme example of this fact. If it comes, it comes; if it does not

come, no process of reasoning can force it. Yet it transforms the value of the creature loved as utterly as the sunrise transforms Mont Blanc from a corpse-like gray to a rosy enchantment; and it sets the whole world to a new tune for the lover and gives a new issue to his life. So with fear, with indignation, jealousy, ambition, worship. If they are there, life changes. And whether they shall be there or not depends almost always upon non-logical, often on organic conditions. And as the excited interest which these passions put into the world is our gift to the world, just so are the passions themselves *gifts*—gifts to us, from sources sometimes low and sometimes high; but almost always non-logical and beyond our control. How can the moribund old man reason back to himself the romance, the mystery, the imminence of great things with which our old earth tingled for him in the days when he was young and well? Gifts, either of the flesh or of the spirit; and the spirit bloweth where it listeth; and the world's materials lend their surface passively to all the gifts alike, as the stage-setting receives indifferently whatever alternating colored lights may be shed upon it from the optical apparatus in the gallery.

Meanwhile the practically real world for each one of us, the effective world of the individual, is the compound world, the physical facts and emotional values in indistinguishable combination. Withdraw or pervert either factor of this complex resultant, and the kind of experience we call pathological ensues.

In Tolstoy's case the sense that life had any meaning whatever was for a time wholly withdrawn. The result was a transformation in the whole expression of reality. When we come to study the phenomenon of conversion or religious regeneration, we shall see that a not infrequent consequence of the change operated in the subject is a transfiguration of the face of nature in his eyes. A new heaven seems to shine upon a new earth. In melancholiacs there is

usually a similar change, only it is in the reverse direction. The world now looks remote, strange, sinister, uncanny. Its color is gone, its breath is cold, there is no speculation in the eyes it glares with. "It is as if I lived in another century," says one asylum patient.—"I see everything through a cloud," says another, "things are not as they were, and I am changed."—"I see," says a third, "I touch, but the things do not come near me, a thick veil alters the hue and look of everything."—"Persons move like shadows, and sounds seem to come from a distant world."—"There is no longer any past for me; people appear so strange; it is as if I could not see any reality, as if I were in a theatre; as if people were actors, and everything were scenery; I can no longer find myself; I walk, but why? Everything floats before my eyes, but leaves no impression."—"I weep false tears, I have unreal hands: the things I see are not real things."—Such are expressions that naturally rise to the lips of melancholy subjects describing their changed state.¹

Now there are some subjects whom all this leaves a prey to the profoundest astonishment. The strangeness is wrong. The unreality cannot be. A mystery is concealed, and a metaphysical solution must exist. If the natural world is so double-faced and unhomelike, what world, what thing is real? An urgent wondering and questioning is set up, a poring theoretic activity, and in the desperate effort to get into right relations with the matter, the sufferer is often led to what becomes for him a satisfying religious solution.

At about the age of fifty, Tolstoy relates that he began to have moments of perplexity, of what he calls arrest, as if he knew not "how to live," or what to do. It is obvious that these were moments in which the excitement and interest which our functions naturally bring had ceased. Life had been enchanting, it was now flat sober, more than

¹ I cull these examples from the work of G. DUMAS: *La Tristesse et la Joie*, 1900.

sober, dead. Things were meaningless whose meaning had always been self-evident. The questions "Why?" and "What next?" began to beset him more and more frequently. At first it seemed as if such questions must be answerable, and as if he could easily find the answers if he would take the time; but as they ever became more urgent, he perceived that it was like those first discomforts of a sick man, to which he pays but little attention till they run into one continuous suffering, and then he realizes that what he took for a passing disorder means the most momentous thing in the world for him, means his death.

These questions "Why?" "Wherefore?" "What for?" found no response.

"I felt," says Tolstoy, "that something had broken within me on which my life had always rested, that I had nothing left to hold on to, and that morally my life had stopped. An invincible force impelled me to get rid of my existence, in one way or another. It cannot be said exactly that I *wished* to kill myself, for the force which drew me away from life was fuller, more powerful, more general than any mere desire. It was a force like my old aspiration to live, only it impelled me in the opposite direction. It was an aspiration of my whole being to get out of life.

"Behold me then, a man happy and in good health, hiding the rope in order not to hang myself to the rafters of the room where every night I went to sleep alone; behold me no longer going shooting, lest I should yield to the too easy temptation of putting an end to myself with my gun.

"I did not know what I wanted. I was afraid of life; I was driven to leave it; and in spite of that I still hoped something from it.

"All this took place at a time when so far as all my outer circumstances went, I ought to have been completely happy. I had a good wife who loved me and whom I loved; good children and a large property which was increasing with no pains taken on my part. I was more respected by my kinsfolk and acquaintance than I had ever been; I was loaded with praise by strangers; and

without exaggeration I could believe my name already famous. Moreover I was neither insane nor ill. On the contrary, I possessed a physical and mental strength which I have rarely met in persons of my age. I could mow as well as the peasants, I could work with my brain eight hours uninterruptedly and feel no bad effects.

"And yet I could give no reasonable meaning to any actions of my life. And I was surprised that I had not understood this from the very beginning. My state of mind was as if some wicked and stupid jest was being played upon me by some one. One can live only so long as one is intoxicated, drunk with life; but when one grows sober one cannot fail to see that it is all a stupid cheat. What is truest about it is that there is nothing even funny or silly in it; it is cruel and stupid, purely and simply.

"The oriental fable of the traveler surprised in the desert by a wild beast is very old.

"Seeking to save himself from the fierce animal, the traveler jumps into a well with no water in it; but at the bottom of this well he sees a dragon waiting with open mouth to devour him. And the unhappy man, not daring to go out lest he should be the prey of the beast, not daring to jump to the bottom lest he should be devoured by the dragon, clings to the branches of a wild bush which grows out of one of the cracks of the well. His hands weaken, and he feels that he must soon give way to certain fate; but still he clings, and see two mice, one white, the other black, evenly moving round the bush to which he hangs, and gnawing off its roots.

"The traveler sees this and knows that he must inevitably perish; but while thus hanging he looks about him and finds on the leaves of the bush some drops of honey. These he reaches with his tongue and licks them off with rapture.

"Thus I hang upon the boughs of life, knowing that the inevitable dragon of death is waiting ready to tear me, and I cannot comprehend why I am thus made a martyr. I try to suck the honey which formerly consoled me; but the honey pleases me no longer, and day and night the white mouse and the black mouse gnaw the branch to which I cling. I can see but one thing: the inevitable dragon and the mice—I cannot turn my gaze away from them.

"This is no fable, but the literal incontestable truth which every one may understand. What will be the outcome of what I do to-day? Of what I shall do to-morrow? What will be the outcome of all my life? Why should I live? Why should I do anything? Is there in life any purpose which the inevitable death which awaits me does not undo and destroy?

"These questions are the simplest in the world. From the stupid child to the wisest old man, they are in the soul of every human being. Without an answer to them, it is impossible, as I experienced, for life to go on.

"But perhaps," I often said to myself, 'there may be something I have failed to notice or to comprehend. It is not possible that this condition of despair should be natural to mankind.' And I sought for an explanation in all the branches of knowledge acquired by men. I questioned painfully and protractedly and with no idle curiosity. I sought, not with indolence, but laboriously and obstinately for days and nights together. I sought like a man who is lost and seeks to save himself—and I found nothing. I became convinced, moreover, that all those who before me had sought for an answer in the sciences have also found nothing. And not only this, but that they have recognized that the very thing which was leading me to despair—the meaningless absurdity of life—is the only incontestable knowledge accessible to man."

To prove this point, Tolstoy quotes the Buddha, Solomon, and Schopenhauer. And he finds only four ways in which men of his own class and society are accustomed to meet the situation. Either mere animal blindness, sucking the honey without seeing the dragon or the mice—"and from such a way," he says, "I can learn nothing, after what I now know;" or reflective epicureanism, snatching what it can while the day lasts—which is only a more deliberate sort of stupefaction than the first; or manly suicide; or seeing the mice and dragon and yet weakly and plaintively clinging to the bush of life.

Suicide was naturally the consistent course dictated by the logical intellect.

"Yet," says Tolstoy, "whilst my intellect was working, something else in me was working too, and kept me from the deed—a consciousness of life, as I may call it, which was like a force that obliged my mind to fix itself in another direction and draw me out of my situation of despair. . . . During the whole course of this year, when I almost unceasingly kept asking myself how to end the business, whether by the rope or by the bullet, during all that time, alongside of all those movements of my ideas and observations, my heart kept languishing with another pining emotion. I can call this by no other name than that of a thirst for God. This craving for God had nothing to do with the movement of my ideas—in fact, it was the direct contrary of that movement—but it came from my heart. It was like a feeling of dread that made me seem like an orphan and isolated in the midst of all these things that were so foreign. And this feeling of dread was mitigated by the hope of finding the assistance of some one."¹

Of the process, intellectual as well as emotional, which, starting from this idea of God, led to Tolstoy's recovery, I will say nothing in this lecture, reserving it for a later hour. The only thing that need interest us now is the phenomenon of his absolute disenchantment with ordinary life, and the fact that the whole range of habitual values may, to a man as powerful and full of faculty as he was, come to appear so ghastly a mockery.

When disillusionment has gone as far as this, there is seldom a *restitutio ad integrum*. One has tasted of the fruit of the tree, and the happiness of Eden never comes again. The happiness that comes, when any does come—and often enough it fails to return in an acute form, though its form

¹ My extracts are from the French translation by "ZONIA." In abridging I have taken the liberty of transposing one passage.

is sometimes very acute—is not the simple, ignorance of ill, but something vastly more complex, including natural evil as one of its elements, but finding natural evil no such stumbling-block and terror because it now sees it swallowed up in supernatural good. The process is one of redemption, not of mere reversion to natural health, and the sufferer, when saved, is saved by what seems to him a second birth, a deeper kind of conscious being than he could enjoy before.

We find a somewhat different type of religious melancholy enshrined in literature in John Bunyan's autobiography. Tolstoy's preoccupations were largely objective, for the purpose and meaning of life in general was what so troubled him; but poor Bunyan's troubles were over the condition of his own personal self. He was a typical case of the psychopathic temperament, sensitive of conscience to a diseased degree, beset by doubts, fears and insistent ideas, and a victim of verbal automatisms, both motor and sensory. These were usually texts of Scripture which, sometimes condemnatory and sometimes favorable, would come in a half-hallucinatory form as if they were voices, and fasten on his mind and buffet it between them like a shuttlecock. Added to this were a fearful melancholy self-contempt and despair

"Nay, thought I, now I grow worse and worse; now I am farther from conversion than ever I was before. If now I should have burned at the stake, I could not believe that Christ had love for me; alas, I could neither hear him, nor see him, nor feel him, nor savor any of his things. Sometimes I would tell my condition to the people of God, which, when they heard, they would pity me, and would tell of the Promises. But they had as good have told me that I must reach the Sun with my finger as have bidden me receive or rely upon the Promise [Yet] all this while as to the act of sinning, I never was more tender than now; I durst not take a pin or stick, though but so big as a straw, for

my conscience now was sore, and would smart at every touch; I could not tell how to speak my words, for fear I should misplace them. Oh, how gingerly did I then go, in all I did or said! I found myself as on a miry bog that shook if I did but stir; and was as there left both by God and Christ, and the spirit, and all good things.

"But my original and inward pollution, that was my plague and my affliction. By reason of that, I was more loathsome in my own eyes than was a toad; and I thought I was so in God's eyes too. Sin and corruption, I said, would as naturally bubble out of my heart as water would bubble out of a fountain. I could have changed heart with anybody. I thought none but the Devil himself could equal me for inward wickedness and pollution of mind. Sure, thought I, I am forsaken of God; and thus I continued a long while, even for some years together.

"And now I was sorry that God had made me a man. The beasts, birds, fishes, etc., I blessed their condition, for they had not a sinful nature; they were not obnoxious to the wrath of God; they were not to go to hell-fire after death. I could therefore have rejoiced, had my condition been as any of theirs. Now I blessed the condition of the dog and toad, yea, gladly would I have been in the condition of the dog or horse, for I knew they had no soul to perish under the everlasting weight of Hell or Sin, as mine was like to do. Nay, and though I saw this, felt this, and was broken to pieces with it, yet that which added to my sorrow was, that I could not find with all my soul that I did desire deliverance. My heart was at times exceedingly hard. If I would have given a thousand pounds for a tear, I could not shed one; no, nor sometimes scarce desire to shed one.

"I was both a burthen and a terror to myself; nor did I ever so know, as now, what it was to be weary of my life, and yet afraid to die. How gladly would I have been anything but myself! Anything but a man! and in any condition but my own."¹

Poor patient Bunyan, like Tolstoy, saw the light again, but we must also postpone that part of his story to another

¹ Grace abounding to the Chief of Sinners: I have printed a number of detached passages continuously.

hour. In a later lecture I will also give the end of the experience of Henry Alline, a devoted evangelist who worked in Nova Scotia a hundred years ago, and who thus vividly describes the high-water mark of the religious melancholy which formed its beginning. The type was not unlike Bunyan's.

"Everything I saw seemed to be a burden to me; the earth seemed accursed for my sake: all trees, plants, rocks, hills, and vales seemed to be dressed in mourning and groaning, under the weight of the curse, and everything around me seemed to be conspiring my ruin. My sins seemed to be laid open; so that I thought that every one I saw knew them, and sometimes I was almost ready to acknowledge many things, which I thought they knew: yea sometimes it seemed to me as if every one was pointing me out as the most guilty wretch upon earth. I had now so great a sense of the vanity and emptiness of all things here below, that I knew the whole world could not possibly make me happy, no, nor the whole system of creation. When I waked in the morning, the first thought would be, Oh, my wretched soul, what shall I do, where shall I go? And when I laid down, would say, I shall be perhaps in hell before morning. I would many times look on the beasts with envy, wishing with all my heart I was in their place, that I might have no soul to lose; and when I have seen birds flying over my head, have often thought within myself, Oh, that I could fly away from my danger and distress! Oh, how happy should I be, if I were in their place!"¹

Envy of the placid beasts seems to be a very widespread affection in this type of sadness.

The worst kind of melancholy is that which takes the form of panic fear. Here is an excellent example, for permission to print which I have to thank the sufferer. The

¹ The Life and Journal of the Rev. Mr. Henry Alline, Boston, 1806, pp. 25, 26. I owe my acquaintance with this book to my colleague, Dr. Benjamin Rand.

original is in French, and though the subject was evidently in a bad nervous condition at the time of which he writes, his case has otherwise the merit of extreme simplicity. I translate freely.

"Whilst in this state of philosophic pessimism and general depression of spirits about my prospects, I went one evening into a dressing-room in the twilight to procure some article that was there; when suddenly there fell upon me without any warning, just as if it came out of the darkness, a horrible fear of my own existence. Simultaneously there arose in my mind the image of an epileptic patient whom I had seen in the asylum, a black-haired youth with greenish skin, entirely idiotic, who used to sit all day on one of the benches, or rather shelves against the wall, with his knees drawn up against his chin, and the coarse gray undershirt, which was his only garment, drawn over them inclosing his entire figure. He sat there like a sort of sculptured Egyptian cat or Peruvian mummy, moving nothing but his black eyes and looking absolutely non-human. This image and my fear entered into a species of combination with each other. *That shape am I*, I felt, potentially. Nothing that I possess can defend me against that fate, if the hour for it should strike for me as it struck for him. There was such a horror of him, and such a perception of my own merely momentary discrepancy from him, that it was as if something hitherto solid within my breast gave way entirely, and I became a mass of quivering fear. After this the universe was changed for me altogether. I awoke morning after morning with a horrible dread at the pit of my stomach, and with a sense of the insecurity of life that I never knew before, and that I have never felt since.¹ It was like a

¹ Compare Bunyan: "There was I struck into a very great trembling, insomuch that at some times I could, for days together, feel my very body, as well as my mind, to shake and totter under the sense of the dreadful judgment of God, that should fall on those that have sinned that most fearful and unpardonable sin. I felt also such clogging and heat at my stomach, by reason of this my terror, that I was, especially at some times, as if my breast-bone would have split asunder. . . . Thus did I wind, and twine, and shrink, unde

revelation; and although the immediate feelings passed away, the experience has made me sympathetic with the morbid feelings of others ever since. It gradually faded, but for months I was unable to go out into the dark alone.

"In general I dreaded to be left alone. I remember wondering how other people could live, how I myself had ever lived, so unconscious of that pit of insecurity beneath the surface of life. My mother in particular, a very cheerful person, seemed to me a perfect paradox in her unconsciousness of danger, which you may well believe I was very careful not to disturb by revelations of my own state of mind. I have always thought that this experience of melancholia of mine had a religious bearing."

On asking this correspondent to explain more fully what he meant by these last words, the answer he wrote was this:—

"I mean that the fear was so invasive and powerful that if I had not clung to scripture-texts like 'The eternal God is my refuge,' etc., 'Come unto me, all ye that labor and are heavy-laden,' etc., 'I am the resurrection and the life,' etc., I think I should have grown really insane."¹

There is no need of more examples. The cases we have looked at are enough. One of them gives us the vanity of mortal things; another the sense of sin; and the remaining one describes the fear of the universe;—and in one or other of these three ways it always is that man's original optimism and self-satisfaction get leveled with the dust.

In none of these cases was there any intellectual insanity or delusion about matters of fact; but were we disposed to open the chapter of really insane melancholia, with its

the burden that was upon me; which burden also did so oppress me that I could neither stand, nor go, nor lie, either at rest or quiet."

¹ For another case of fear equally sudden, see HENRY JAMES: *Society the Redeemed Form of Man*, Boston, 1879, pp. 43 ff.

hallucinations and delusions, it would be a worse story still—desperation absolute and complete, the whole universe coagulating about the sufferer into a material of overwhelming horror, surrounding him without opening or end. Not the conception or intellectual perception of evil, but the grisly blood-freezing heart-palsying sensation of it close upon one, and no other conception or sensation able to live for a moment in its presence. How irrelevantly remote seem all our usual refined optimisms and intellectual and moral consolations in presence of a need of help like this! Here is the real core of the religious problem: Help! help! No prophet can claim to bring a final message unless he says things that will have a sound of reality in the ears of victims such as these. But the deliverance must come in as strong a form as the complaint, if it is to take effect; and that seems a reason why the coarser religions, revivalistic, orgiastic, with blood and miracles and supernatural operations, may possibly never be displaced. Some constitutions need them too much.

Arrived at this point, we can see how great an antagonism may naturally arise between the healthy-minded way of viewing life and the way that takes all this experience of evil as something essential. To this latter way, the morbid-minded way, as we might call it, healthy-mindedness pure and simple seems unspeakably blind and shallow. To the healthy-minded way, on the other hand, the way of the sick soul seems unmanly and diseased. With their grubbing in rat-holes instead of living in the light; with their manufacture of fears, and preoccupation with every unwholesome kind of misery, there is something almost obscene about these children of wrath and cravers of a second birth. If religious intolerance and hanging and burning could again become the order of the day, there is little doubt that, however it may have been in the past, the healthy-minded would

at present show themselves the less indulgent party of the two.

In our own attitude, not yet abandoned, of impartial on-lookers, what are we to say of this quarrel? It seems to me that we are bound to say that morbid-mindedness ranges over the wider scale of experience, and that its survey is the one that overlaps. The method of averting one's attention from evil, and living simply in the light of good is splendid as long as it will work. It will work with many persons; it will work far more generally than most of us are ready to suppose; and within the sphere of its successful operation there is nothing to be said against it as a religious solution. But it breaks down impotently as soon as melancholy comes; and even though one be quite free from melancholy one's self, there is no doubt that healthy-mindedness is inadequate as a philosophical doctrine, because the evil facts which it refuses positively to account for are a genuine portion of reality; and they may after all be the best key to life's significance, and possibly the only openers of our eyes to the deepest levels of truth.

The normal process of life contains moments as bad as any of those which insane melancholy is filled with, moments in which radical evil gets its innings and takes its solid turn. The lunatic's visions of horror are all drawn from the material of daily fact. Our civilization is founded on the shambles, and every individual existence goes out in a lonely spasm of helpless agony. If you protest, my friend, wait till you arrive there yourself! To believe in the carnivorous reptiles of geologic times is hard for our imagination—they seem too much like mere museum specimens. Yet there is no tooth in any one of those museum-skulls that did not daily through long years of the foretime hold fast to the body struggling in despair of some fated living victim. Forms of horror just as dreadful to the victims, if on a smaller spatial scale, fill the world about us to-day. Here on our very

hearts and in our gardens the infernal cat plays with the panting mouse, or holds the hot bird fluttering in her jaws. Crocodiles and rattlesnakes and pythons are at this moment vessels of life as real as we are; their loathsome existence fills every minute of every day that drags its length along; and whenever they or other wild beasts clutch their living prey, the deadly horror which an agitated melancholiac feels is the literally right reaction on the situation.¹

It may indeed be that no religious reconciliation with the absolute totality of things is possible. Some evils, indeed, are ministerial to higher forms of good; but it may be that there are forms of evil so extreme as to enter into no good system whatsoever, and that, in respect of such evil, dumb submission or neglect to notice is the only practical resource. This question must confront us on a later day. But provisionally, and as a mere matter of program and method, since the evil facts are as genuine parts of nature as the good ones, the

¹ Example: "It was about eleven o'clock at night . . . but I strolled on still with the people. . . . Suddenly upon the left side of our road, a crackling was heard among the bushes; all of us were alarmed, and in an instant a tiger, rushing out of the jungle, pounced upon the one of the party that was foremost, and carried him off in the twinkling of an eye. The rush of the animal, and the crush of the poor victim's bones in his mouth, and his last cry of distress, 'Ho hai!' involuntarily reëchoed by all of us, was over in three seconds; and then I know not what happened till I returned to my senses, when I found myself and companions lying down on the ground as if prepared to be devoured by our enemy, the sovereign of the forest. I find my pen incapable of describing the terror of that dreadful moment. Our limbs stiffened, our power of speech ceased, and our hearts beat violently, and only a whisper of the same 'Ho hai!' was heard from us. In this state we crept on all fours for some distance back, and then ran for life with the speed of an Arab horse for about half an hour, and fortunately happened to come to a small village. . . . After this every one of us was attacked with fever, attended with shivering, in which deplorable state we remained till morning."—Autobiography of Lutfullah, a Mohammedan Gentleman, Leipzig, 1857, p. 112.

philosophic presumption should be that they have some rational significance, and that systematic healthy-mindedness, failing as it does to accord to sorrow, pain, and death any positive and active attention whatever, is formally less complete than systems that try at least to include these elements in their scope.

The completest religions would therefore seem to be those in which the pessimistic elements are best developed. Buddhism, of course, and Christianity are the best known to us of these. They are essentially religions of deliverance: the man must die to an unreal life before he can be born into the real life. In my next lecture, I will try to discuss some of the psychological conditions of this second birth. Fortunately from now onward we shall have to deal with more cheerful subjects than those which we have recently been dwelling on.

Lecture VIII

THE DIVIDED SELF, AND THE PROCESS OF ITS UNIFICATION

THE last lecture was a painful one, dealing as it did with evil as a pervasive element of the world we live in. At the close of it we were brought into full view of the contrast between the two ways of looking at life which are characteristic respectively of what we called the healthy-minded, who need to be born only once, and of the sick souls, who must be twice-born in order to be happy. The result is two different conceptions of the universe of our experience. In the religion of the once-born the world is a sort of rectilinear or one-storied affair, whose accounts are kept in one denomination, whose parts have just the values which naturally they appear to have, and of which a simple algebraic sum of pluses and minuses will give the total worth. Happiness and religious peace consist in living on the plus side of the account. In the religion of the twice-born, on the other hand, the world is a double-storied mystery. Peace cannot be reached by the simple addition of pluses and elimination of minuses from life. Natural good is not simply insufficient in amount and transient, there lurks a falsity in its very being. Cancelled as it all is by death if not by earlier enemies, it gives no final balance, and can never be the thing intended for our lasting worship. It keeps us from our real good, rather; and renunciation and despair of it are our first step in the direction of the truth. There are two lives, the natural and the spiritual, and we must lose the one before we can participate in the other.

In their extreme forms, of pure naturalism and pure salvationism, the two types are violently contrasted; though here as in most other current classifications, the radical extremes are somewhat ideal abstractions, and the concrete human beings whom we oftenest meet are intermediate varieties and mixtures. Practically, however, you all recognize the difference: you understand, for example, the disdain of the methodist convert for the mere sky-blue healthy-minded moralist; and you likewise enter into the aversion of the latter to what seems to him the diseased subjectivism of the Methodist, dying to live, as he calls it, and making of paradox and the inversion of natural appearances the essence of God's truth.¹

The psychological basis of the twice-born character seems to be a certain discordancy or heterogeneity in the native temperament of the subject, an incompletely unified moral and intellectual constitution.

"*Homo duplex, homo duplex!*" writes Alphonse Daudet. "The first time that I perceived that I was two was at the death of my brother Henri, when my father cried out so dramatically, 'He is dead, he is dead!' While my first self wept, my second self thought, 'How truly given was that cry, how fine it would be at the theatre.' I was then fourteen years old.

"This horrible duality has often given me matter for reflection. Oh, this terrible second me, always seated whilst the other is on foot, acting, living, suffering, bestirring itself. This second me that I have never been able to intoxicate, to make shed tears,

¹ E.g., "Our young people are diseased with the theological problems of original sin, origin of evil, predestination, and the like. These never presented a practical difficulty to any man—never darkened across any man's road, who did not go out of his way to seek them. These are the soul's mumps, and measles, and whooping-coughs," etc. EMERSON: "Spiritual Laws."

or put to sleep. And how it sees into things, and how it mocks!"¹

Recent works on the psychology of character have had much to say upon this point.² Some persons are born with an inner constitution which is harmonious and well balanced from the outset. Their impulses are consistent with one another, their will follows without trouble the guidance of their intellect, their passions are not excessive, and their lives are little haunted by regrets. Others are oppositely constituted; and are so in degrees which may vary from something so slight as to result in a merely odd or whimsical inconsistency, to a discordancy of which the consequences may be inconvenient in the extreme. Of the more innocent kinds of heterogeneity I find a good example in Mrs. Annie Besant's autobiography.

"I have ever been the queerest mixture of weakness and strength, and have paid heavily for the weakness. As a child I used to suffer tortures of shyness, and if my shoe-lace was untied would feel shamefacedly that every eye was fixed on the unlucky string; as a girl I would shrink away from strangers and think myself unwanted and unliked, so that I was full of eager gratitude to any one who noticed me kindly; as the young mistress of a house I was afraid of my servants, and would let careless work pass rather than bear the pain of reproving the ill-doer; when I have been lecturing and debating with no lack of spirit on the platform, I have preferred to go without what I wanted at the hotel rather than to ring and make the waiter fetch it. Combative on the platform in defense of any cause I cared for, I shrink from quarrel or disapproval in the house,

¹ Notes sur la Vie, p. 1.

² See, for example, F. Paulhan, in his book *Les Caractères*, 1894, who contrasts *les Equilibrés*, *les Unifiés*, with *les Inquiets*, *les Contrariants*, *les Incohérents*, *les Emiettés*, as so many diverse psychic types.

and am a coward at heart in private while a good fighter in public. How often have I passed unhappy quarters of an hour screwing up my courage to find fault with some subordinate whom my duty compelled me to reprove, and how often have I jeered myself for a fraud as the doughty platform combatant, when shrinking from blaming some lad or lass for doing their work badly. An unkind look or word has availed to make me shrink into myself as a snail into its shell, while, on the platform, opposition makes me speak my best.”¹

This amount of inconsistency will only count as amiable weakness; but a stronger degree of heterogeneity may make havoc of the subject’s life. There are persons whose existence is little more than a series of zig-zags, as now one tendency and now another gets the upper hand. Their spirit wars with their flesh, they wish for incompatibles, wayward impulses interrupt their most deliberate plans, and their lives are one long drama of repentance and of effort to repair misdemeanors and mistakes.

Heterogeneous personality has been explained as the result of inheritance—the traits of character of incompatible and antagonistic ancestors are supposed to be preserved alongside of each other.² This explanation may pass for what it is worth—it certainly needs corroboration. But whatever the cause of heterogeneous personality may be, we find the extreme examples of it in the psychopathic temperament, of which I spoke in my first lecture. All writers about that temperament make the inner heterogeneity prominent in their descriptions. Frequently, indeed, it is only this trait that leads us to ascribe that temperament to a man at all. A “*dégrégé supérieur*” is simply a man of sensibility in many directions, who finds more difficulty than is common in keeping

¹ ANNIE BESANT: *an Autobiography*, p. 82.

² SMITH BAKER, in *Journal of Nervous and Mental Diseases*, September, 1893.

his spiritual house in order and running his furrow straight, because his feelings and impulses are too keen and too discrepant mutually. In the haunting and insistent ideas, in the irrational impulses, the morbid scruples, dreads, and inhibitions which beset the psychopathic temperament when it is thoroughly pronounced, we have exquisite examples of heterogeneous personality. Bunyan had an obsession of the words, "Sell Christ for this, sell him for that, sell him, sell him!" which would run through his mind a hundred times together, until one day out of breath with retorting, "I will not, I will not," he impulsively said, "Let him go if he will," and this loss of the battle kept him in despair for over a year. The lives of the saints are full of such blasphemous obsessions, ascribed invariably to the direct agency of Satan. The phenomenon connects itself with the life of the subconscious self, so-called, of which we must ere long speak more directly.

Now in all of us, however constituted, but to a degree the greater in proportion as we are intense and sensitive and subject to diversified temptations, and to the greatest possible degree if we are decidedly psychopathic, does the normal evolution of character chiefly consist in the straightening out and unifying of the inner self. The higher and the lower feelings, the useful and the erring impulses, begin by being a comparative chaos within us—they must end by forming a stable system of functions in right subordination. Unhappiness is apt to characterize the period of order-making and struggle. If the individual be of tender conscience and religiously quickened, the unhappiness will take the form of moral remorse and compunction, of feeling inwardly vile and wrong, and of standing in false relations to the author of one's being and appointer of one's spiritual fate. This is the religious melancholy and "conviction of sin" that have played so large a part in the history of Protestant Christian-

ity. The man's interior is a battle-ground for what he feels to be two deadly hostile selves, one actual, the other ideal. As Victor Hugo makes his Mahomet say:—

"Je suis le champ vil des sublimes combats:
Tantôt l'homme d'en haut, et tantôt l'homme d'en bas;
Et le mal dans ma bouche avec le bien alterne,
Comme dans le désert le sable et la citerne."

Wrong living, impotent aspirations; "What I would, that do I not; but what I hate, that do I," as Saint Paul says; self-loathing, self-despair; an unintelligible and intolerable burden to which one is mysteriously the heir.

Let me quote from some typical cases of discordant personality, with melancholy in the form of self-condemnation and sense of sin. Saint Augustine's case is a classic example. You all remember his half-pagan, half-Christian bringing up at Carthage, his emigration to Rome and Milan, his adoption of Manicheism and subsequent skepticism, and his restless search for truth and purity of life; and finally how, distracted by the struggle between the two souls in his breast and ashamed of his own weakness of will, when so many others whom he knew and knew of had thrown off the shackles of sensuality and dedicated themselves to chastity and the higher life, he heard a voice in the garden say, "*Sume, lege*" (take and read), and opening the Bible at random, saw the text, "not in chambering and wantonness," etc., which seemed directly sent to his address, and laid the inner storm to rest forever.¹ Augustine's psychological gen-

¹ LOUIS GOURDON (*Essai sur la Conversion de Saint Augustine*, Paris, Fischbacher, 1900) has shown by an analysis of Augustine's writings immediately after the date of his conversion (A. D. 386) that the account he gives in the *Confessions* is premature. The crisis in the garden marked a definitive conversion from his former life, but it was to the neo-platonic spiritualism and only a halfway stage toward Christianity. The latter he appears not fully and radically to have embraced until four years more had passed.

ius has given an account of the trouble of having a divided self which has never been surpassed.

"The new will which I began to have was not yet strong enough to overcome that other will, strengthened by long indulgence. So these two wills, one old, one new, one carnal, the other spiritual, contended with each other and disturbed my soul. I understood by my own experience what I had read, 'flesh lusteth against spirit, and spirit against flesh.' It was myself indeed in both the wills, yet more myself in that which I approved in myself than in that which I disapproved in myself. Yet it was through myself that habit had attained so fierce a mastery over me, because I had willingly come whither I willed not. Still bound to earth, I refused, O God, to fight on thy side, as much afraid to be freed from all bonds, as I ought to have feared being trammelled by them.

"Thus the thoughts by which I meditated upon thee were like the efforts of one who would awake, but being overpowered with sleepiness is soon asleep again. Often does a man when heavy sleepiness is on his limbs defer to shake it off, and though not approving it, encourage it; even so I was sure it was better to surrender to thy love than to yield to my own lusts, yet, though the former course convinced me, the latter pleased and held me bound. There was naught in me to answer thy call, 'Awake, thou sleeper,' but only drawing, drowsy words, 'Presently; yes, presently; wait a little while.' But the 'presently' had no 'present,' and the 'little while' grew long. . . . For I was afraid thou wouldest hear me too soon, and heal me at once of my disease of lust, which I wished to satiate rather than to see extinguished. With what lashes of words did I not scourge my own soul. Yet it shrank back; it refused, though it had no excuse to offer. . . . I said within myself: 'Come, let it be done now,' and as I said it, I was on the point of the resolve. I all but did it, yet I did not do it. And I made another effort, and almost succeeded, yet I did not reach it, and did not grasp it, hesitating to die to death, and live to life; and the evil to which I was so wonted held me more than the better life I had not tried."¹

¹ Confessions, Book VIII., chaps. v., vii., xi., abridged.

There could be no more perfect description of the divided will, when the higher wishes lack just that last acuteness, that touch of explosive intensity, of dynamogenic quality (to use the slang of the psychologists), that enables them to burst their shell, and make irruption efficaciously into life and quell the lower tendencies forever. In a later lecture we shall have much to say about this higher excitability.

I find another good description of the divided will in the autobiography of Henry Alline, the Nova Scotian evangelist, of whose melancholy I read a brief account in my last lecture. The poor youth's sins were, as you will see, of the most harmless order, yet they interfered with what proved to be his truest vocation, so they gave him great distress.

"I was now very moral in my life, but found no rest of conscience. I now began to be esteemed in young company, who knew nothing of my mind all this while, and their esteem began to be a snare to my soul, for I soon began to be fond of carnal mirth, though I still flattered myself that if I did not get drunk, nor curse, nor swear, there would be no sin in frolicking and carnal mirth, and I thought God would indulge young people with some (what I called simple or civil) recreation. I still kept a round of duties, and would not suffer myself to run into any open vices, and so got along very well in time of health and prosperity, but when I was distressed or threatened by sickness, death, or heavy storms of thunder, my religion would not do, and I found there was something wanting, and would begin to repent my going so much to frolics, but when the distress was over, the devil and my own wicked heart, with the solicitations of my associates, and my fondness for young company, were such strong allurements, I would again give way, and thus I got to be very wild and rude, at the same time kept up my rounds of secret prayer and reading; but God, not willing I should destroy myself, still followed me with his calls, and moved with such power upon my conscience, that I could not satisfy myself with my diversions, and in the midst of my mirth sometimes would have such a sense of my lost and undone condition, that I would

wish myself from the company, and after it was over, when I went home, would make many promises that I would attend no more on these frolics, and would beg forgiveness for hours and hours; but when I came to have the temptation again, I would give way: no sooner would I hear the music and drink a glass of wine, but I would find my mind elevated and soon proceed to any sort of merriment or diversion, that I thought was not debauched or openly vicious; but when I returned from my carnal mirth I felt as guilty as ever, and could sometimes not close my eyes for some hours after I had gone to my bed. I was one of the most unhappy creatures on earth.

"Sometimes I would leave the company (often speaking to the fiddler to cease from playing, as if I was tired), and go out and walk about crying and praying, as if my very heart would break, and beseeching God that he would not cut me off, nor give me up to hardness of heart. Oh, what unhappy hours and nights I thus wore away! When I met sometimes with merry companions, and my heart was ready to sink, I would labor to put on as cheerful a countenance as possible, that they might not distrust anything, and sometimes would begin some discourse with young men or young women on purpose, or propose a merry song, lest the distress of my soul would be discovered, or mistrusted, when at the same time I would then rather have been in a wilderness in exile, than with them or any of their pleasures or enjoyments. Thus for many months when I was in company, I would act the hypocrite and feign a merry heart, but at the same time would endeavor as much as I could to shun their company, oh wretched and unhappy mortal that I was! Everything I did, and wherever I went, I was still in a storm, and yet I continued to be the chief contriver and ringleader of the frolics for many months after; though it was a toil and torment to attend them; but the devil and my own wicked heart drove me about like a slave, telling me that I must do this and do that, and bear this and bear that, and turn here and turn there, to keep my credit up, and retain the esteem of my associates: and all this while I continued as strict as possible in my duties, and left no stone unturned to pacify my conscience, watching even against my thoughts, and praying continually

wherever I went: for I did not think there was any sin in my conduct, when I was among carnal company, because I did not take any satisfaction there, but only followed it, I thought, for sufficient reasons.

"But still, all that I did or could do, conscience would roar night and day."

Saint Augustine and Alline both emerged into the smooth waters of inner unity and peace, and I shall next ask you to consider more closely some of the peculiarities of the process of unification, when it occurs. It may come gradually, or it may occur abruptly; it may come through altered feelings, or through altered powers of action; or it may come through new intellectual insights, or through experiences which we shall later have to designate as 'mystical.' However it come, it brings a characteristic sort of relief; and never such extreme relief as when it is cast into the religious mould. Happiness! happiness! religion is only one of the ways in which men gain that gift. Easily, permanently, and successfully, it often transforms the most intolerable misery into the profoundest and most enduring happiness.

But to find religion is only one out of many ways of reaching unity; and the process of remedying inner incompleteness and reducing inner discord is a general psychological process, which may take place with any sort of mental material, and need not necessarily assume the religious form. In judging of the religious types of regeneration which we are about to study, it is important to recognize that they are only one species of a genus that contains other types as well. For example, the new birth may be away from religion into incredulity; or it may be from moral scrupulosity into freedom and license; or it may be produced by the irruption into the individual's life of some new stimulus or passion, such as love, ambition, cupidity, revenge, or patriotic devotion. In all these instances we have precisely the same psychological form of event,—a firmness, stability, and equili-

brium succeeding a period of storm and stress and inconsistency. In these non-religious cases the new man may also be born either gradually or suddenly.

The French philosopher Jouffroy has left an eloquent memorial of his own "counter-conversion," as the transition from orthodoxy to infidelity has been well styled by Mr. Starbuck. Jouffroy's doubts had long harassed him; but he dates his final crisis from a certain night when his disbelief grew fixed and stable, and where the immediate result was sadness at the illusions he had lost.

"I shall never forget that night of December," writes Jouffroy, "in which the veil that concealed from me my own incredulity was torn. I hear again my steps in that narrow naked chamber where long after the hour of sleep had come I had the habit of walking up and down. I see again that moon, half-veiled by clouds, which now and again illuminated the frigid window-panes. The hours of the night flowed on and I did not note their passage. Anxiously I followed my thoughts, as from layer to layer they descended towards the foundation of my consciousness, and, scattering one by one all the illusions which until then had screened its windings from my view, made them every moment more clearly visible.

"Vainly I clung to these last beliefs as a shipwrecked sailor clings to the fragments of his vessel; vainly, frightened at the unknown void in which I was about to float, I turned with them towards my childhood, my family, my country, all that was dear and sacred to me: the inflexible current of my thought was too strong—parents, family, memory, beliefs, it forced me to let go of everything. The investigation went on more obstinate and more severe as it drew near its term, and did not stop until the end was reached. I knew then that in the depth of my mind nothing was left that stood erect.

"This moment was a frightful one; and when towards morning I threw myself exhausted on my bed, I seemed to feel my earlier life, so smiling and so full, go out like a fire, and before me another life opened, sombre and unpeopled, where in future I must live alone, alone with my fatal thought which had exiled

me thither, and which I was tempted to curse. The days which followed this discovery were the saddest of my life.”¹

¹ Th. JOUFFROY: *Nouveaux Mélanges philosophiques*, 2me édition, p. 83. I add two other cases of counter-conversion dating from a certain moment. The first is from Professor Starbuck’s manuscript collection, and the narrator is a woman.

“Away down in the bottom of my heart, I believe I was always more or less skeptical about ‘God;’ skepticism grew as an under-current, all through my early youth, but it was controlled and covered by the emotional elements in my religious growth. When I was sixteen I joined the church and was asked if I loved God. I replied ‘Yes,’ as was customary and expected. But instantly with a flash something spoke within me, ‘No, you do not.’ I was haunted for a long time with shame and remorse for my falsehood and for my wickedness in not loving God, mingled with fear that there might be an avenging God who would punish me in some terrible way. . . . At nineteen, I had an attack of tonsilitis. Before I had quite recovered, I heard told a story of a brute who had kicked his wife down-stairs, and then continued the operation until she became insensible. I felt the horror of the thing keenly. Instantly this thought flashed through my mind: ‘I have no use for a God who permits such things.’ This experience was followed by months of stoical indifference to the God of my previous life, mingled with feelings of positive dislike and a somewhat proud defiance of him. I still thought there might be a God. If so he would probably damn me, but I should have to stand it. I felt very little fear and no desire to propitiate him. I have never had any personal relations with him since this painful experience.”

The second case exemplifies how small an additional stimulus will overthrow the mind into a new state of equilibrium when the process of preparation and incubation has proceeded far enough. It is like the proverbial last straw added to the camel’s burden, or that touch of a needle which makes the salt in a supersaturated fluid suddenly begin to crystallize out.

Tolstoy writes: “S., a frank and intelligent man, told me as follows how he ceased to believe:—

“He was twenty-six years old when one day on a hunting expedition, the time for sleep having come, he set himself to pray according to the custom he had held from childhood.

“His brother, who was hunting with him, lay upon the hay and looked at him. When S. had finished his prayer and was turning to sleep, the brother said, ‘Do you still keep up that thing?’ Nothing

In John Foster's Essay on Decision of Character, there is an account of a case of sudden conversion to avarice, which is illustrative enough to quote:—

A young man, it appears, "wasted, in two or three years, a large patrimony in profligate revels with a number of worthless associates who called themselves his friends, and who, when his last means were exhausted, treated him of course with neglect or contempt. Reduced to absolute want, he one day went out of the house with an intention to put an end to his life; but wandering awhile almost unconsciously, he came to the brow of an eminence which overlooked what were lately his estates. Here he sat down, and remained fixed in thought a number of hours, at the end of which he sprang from the ground with a vehement, exulting emotion. He had formed his resolution, which was, that all these estates should be his again; he had formed his plan, too, which he instantly began to execute. He walked hastily forward, determined to seize the first opportunity, of however humble a kind, to gain any money, though it were ever so despicable a trifle, and resolved absolutely not to spend, if he could help it, a farthing of whatever he might obtain. The first thing that drew his attention was a heap of coals shot out of carts on the pavement before a house. He offered himself to shovel or wheel them into the place where they were to be laid, and was employed. He received a few pence for the labor; and then, in pursuance of the saving part of his plan, requested some small gratuity of meat and drink, which was given

more was said. But since that day, now more than thirty years ago, S. has never prayed again; he never takes communion, and does not go to church. All this, not because he became acquainted with convictions of his brother which he then and there adopted; not because he made any new resolution in his soul, but merely because the words spoken by his brother were like the light push of a finger against a leaning wall already about to tumble by its own weight. These words but showed him that the place wherein he supposed religion dwelt in him had long been empty, and that the sentences he uttered, the crosses and bows which he made during his prayer, were actions with no inner sense. Having once seized their absurdity, he could no longer keep them up." Ma Confession, p. 8.

him. He then looked out for the next thing that might chance; and went, with indefatigable industry, through a succession of servile employments in different places, of longer and shorter duration, still scrupulous in avoiding, as far as possible, the expense of a penny. He promptly seized every opportunity which could advance his design, without regarding the meanness of occupation or appearance. By this method he had gained, after a considerable time, money enough to purchase in order to sell again a few cattle, of which he had taken pains to understand the value. He speedily but cautiously turned his first gains into second advantages; retained without a single deviation his extreme parsimony; and thus advanced by degrees into larger transactions and incipient wealth. I did not hear, or have forgotten, the continued course of his life, but the final result was, that he more than recovered his lost possessions, and died an inveterate miser, worth £60,000.”¹

I subjoin an additional document which has come into my possession, and which represents in a vivid way what is probably a very frequent sort of conversion, if the opposite of ‘falling in love,’ falling out of love, may be so termed. Falling in love also conforms frequently to this type, a latent process of unconscious preparation often preceding a sudden awakening to the fact that the mischief is irretrievably done. The free and easy tone in this narrative gives it a sincerity that speaks for itself.

“For two years of this time I went through a very bad experience, which almost drove me mad. I had fallen violently in love with a girl who, young as she was, had a spirit of coquetry like a cat. As I look back on her now, I hate her, and wonder how I could ever have fallen so low as to be worked upon to such an extent by her attractions. Nevertheless, I fell into a regular fever, could think of nothing else; whenever I was alone, I pictured her attractions, and spent most of the time when I should have been working, in recalling our previous interviews, and imagining future conversations. She was very pretty, good humored, and jolly to the last degree, and intensely pleased with my admiration. Would give me no decided answer yes or no, and the queer thing about it was that whilst pursuing her for her hand, I secretly knew all along that she was unfit to be a wife for me, and that she never would say yes. Although for a year we took our meals at the same boarding-house, so that I saw her continually and

¹ Op. cit., Letter III., abridged.

Let me turn now to the kind of case, the religious case, namely, that immediately concerns us. Here is one of the

familiarly, our closer relations had to be largely on the sly, and this fact, together with my jealousy of another one of her male admirers, and my own conscience despising me for my uncontrollable weakness, made me so nervous and sleepless that I really thought I should become insane. I understand well those young men murdering their sweethearts, which appear so often in the papers. Nevertheless I did love her passionately, and in some ways she did deserve it.

"The queer thing was the sudden and unexpected way in which it all stopped. I was going to my work after breakfast one morning, thinking as usual of her and of my misery, when, just as if some outside power laid hold of me, I found myself turning round and almost running to my room, where I immediately got out all the relics of her which I possessed, including some hair, all her notes and letters, and ambrotypes on glass. The former I made a fire of, the latter I actually crushed beneath my heel, in a sort of fierce joy of revenge and punishment. I now loathed and despised her altogether, and as for myself I felt as if a load of disease had suddenly been removed from me. That was the end. I never spoke to her or wrote to her again in all the subsequent years, and I have never had a single moment of loving thought towards one for so many months entirely filled my heart. In fact, I have always rather hated her memory, though now I can see that I had gone unnecessarily far in that direction. At any rate, from that happy morning onward I regained possession of my own proper soul, and have never since fallen into any similar trap."

This seems to me an unusually clear example of two different levels of personality, inconsistent in their dictates, yet so well balanced against each other as for a long time to fill the life with discord and dissatisfaction. At last, not gradually, but in a sudden crisis, the unstable equilibrium is resolved, and this happens so unexpectedly that it is as if, to use the writer's words, "some outside power laid hold."

Professor Starbuck gives an analogous case, and a converse case of hatred suddenly turning into love, in his *Psychology of Religion*, p. 141. Compare the other highly curious instances which he gives on pp. 137-144, of sudden non-religious alterations of habit or character. He seems right in conceiving all such sudden changes as results of special cerebral functions unconsciously developing until they are ready to play a controlling part when they make irruption into the conscious life. When we treat of sudden 'conversion,' I shall make as much use as I can of this hypothesis of subconscious incubation.

simplest possible type, an account of the conversion to the systematic religion of healthy-mindedness of a man who must already have been naturally of the healthy-minded type. It shows how, when the fruit is ripe, a touch will make it fall.

Mr. Horace Fletcher, in his little book called *Menticulture*, relates that a friend with whom he was talking of the self-control attained by the Japanese through their practice of the Buddhist discipline said:—

“ ‘You must first get rid of anger and worry.’ ‘But,’ said I, ‘is that possible?’ ‘Yes,’ replied he; ‘it is possible to the Japanese, and ought to be possible to us.’

“On my way back I could think of nothing else but the words ‘get rid, get rid’; and the idea must have continued to possess me during my sleeping hours, for the first consciousness in the morning brought back the same thought, with the revelation of a discovery, which framed itself into the reasoning, ‘If it is possible to get rid of anger and worry, why is it necessary to have them at all?’ I felt the strength of the argument, and at once accepted the reasoning. The baby had discovered that it could walk. It would scorn to creep any longer.

“From the instant I realized that these cancer spots of worry and anger were removable, they left me. With the discovery of their weakness they were exorcised. From that time life has had an entirely different aspect.

“Although from that moment the possibility and desirability of freedom from the depressing passions has been a reality to me, it took me some months to feel absolute security in my new position; but, as the usual occasions for worry and anger have presented themselves over and over again, and I have been unable to feel them in the slightest degree, I no longer dread or guard against them, and I am amazed at my increased energy and vigor of mind; at my strength to meet situations of all kinds, and at my disposition to love and appreciate everything.

“I have had occasion to travel more than ten thousand miles by rail since that morning. The same Pullman porter, conductor, hotel-waiter, peddler, book-agent, cabman, and others who were

formerly a source of annoyance and irritation have been met, but I am not conscious of a single incivility. All at once the whole world has turned good to me. I have become, as it were, sensitive only to the rays of good.

"I could recount many experiences which prove a brand-new condition of mind, but one will be sufficient. Without the slightest feeling of annoyance or impatience, I have seen a train that I had planned to take with a good deal of interested and pleasurable anticipation move out of the station without me, because my baggage did not arrive. The porter from the hotel came running and panting into the station just as the train pulled out of sight. When he saw me, he looked as if he feared a scolding, and began to tell of being blocked in a crowded street and unable to get out. When he had finished, I said to him: 'It doesn't matter at all, you couldn't help it, so we will try again to-morrow. Here is your fee, I am sorry you had all this trouble in earning it.' The look of surprise that came over his face was so filled with pleasure that I was repaid on the spot for the delay in my departure. Next day he would not accept a cent for the service, and he and I are friends for life.

"During the first weeks of my experience I was on guard only against worry and anger; but, in the mean time, having noticed the absence of the other depressing and dwarfing passions, I began to trace a relationship, until I was convinced that they are all growths from the two roots I have specified. I have felt the freedom now for so long a time that I am sure of my relation toward it; and I could no more harbor any of the thieving and depressing influences that once I nursed as a heritage of humanity than a fop would voluntarily wallow in a filthy gutter.

"There is no doubt in my mind that pure Christianity and pure Buddhism, and the Mental Sciences and all Religions, fundamentally teach what has been a discovery to me; but none of them have presented it in the light of a simple and easy process of elimination. At one time I wondered if the elimination would not yield to indifference and sloth. In my experience, the contrary is the result. I feel such an increased desire to do something useful that it seems as if I were a boy again and the energy for play had returned. I could fight as readily as (and

better than) ever, if there were occasion for it. It does not make one a coward. It can't, since fear is one of the things eliminated. I notice the absence of timidity in the presence of any audience. When a boy, I was standing under a tree which was struck by lightning, and received a shock from the effects of which I never knew exemption until I had dissolved partnership with worry. Since then, lightning and thunder have been encountered under conditions which would formerly have caused great depression and discomfort, without [my] experiencing a trace of either. Surprise is also greatly modified, and one is less liable to become startled by unexpected sights or noises.

"As far as I am individually concerned, I am not bothering myself at present as to what the results of this emancipated condition may be. I have no doubt that the perfect health aimed at by Christian Science may be one of the possibilities, for I note a marked improvement in the way my stomach does its duty in assimilating the food I give it to handle, and I am sure it works better to the sound of a song than under the friction of a frown. Neither am I wasting any of this precious time formulating an idea of a future existence or a future Heaven. The Heaven that I have within myself is as attractive as any that has been promised or that I can imagine; and I am willing to let the growth lead where it will, as long as the anger and their brood have no part in misguiding it."¹

The older medicine used to speak of two ways, *lysis* and *crisis*, one gradual, the other abrupt, in which one might recover from a bodily disease. In the spiritual realm there are also two ways, one gradual, the other sudden, in which inner unification may occur. Tolstoy and Bunyan may again serve us as examples, examples, as it happens, of the gradual way, though it must be confessed at the outset that it is hard to follow these windings of the hearts of others, and one feels that their words do not reveal their total secret.

Howe'er this be, Tolstoy, pursuing his unending question-

¹ H. FLETCHER: *Menticulture, or the A-B-C of True Living*, New York and Chicago, 1899, pp. 26-36, abridged.

ing, seemed to come to one insight after another. First he perceived that his conviction that life was meaningless took only this finite life into account. He was looking for the value of one finite term in that of another, and the whole result could only be one of those indeterminate equations in mathematics which end with $0=0$. Yet this is as far as the reasoning intellect by itself can go, unless irrational sentiment or faith brings in the infinite. Believe in the infinite as common people do, and life grows possible again.

"Since mankind has existed, wherever life has been, there also has been the faith that gave the possibility of living. Faith is the sense of life, that sense by virtue of which man does not destroy himself, but continues to live on. It is the force whereby we live. If Man did not believe that he must live for something, he would not live at all. The idea of an infinite God, of the divinity of the soul, of the union of men's actions with God—these are ideas elaborated in the infinite secret depths of human thought. They are ideas without which there would be no life, without which I myself," said Tolstoy, "would not exist. I began to see that I had no right to rely on my individual reasoning and neglect these answers given by faith, for they are the only answers to the question."

Yet how believe as the common people believe, steeped as they are in grossest superstition? It is impossible—but yet their life! their life! It is normal. It is happy! It is an answer to the question!

Little by little, Tolstoy came to the settled conviction—he says it took him two years to arrive there—that his trouble had not been with life in general, not with the common life of common men, but with the life of the upper, intellectual, artistic classes, the life which he had personally always led, the cerebral life, the life of conventionality, artificiality, and personal ambition. He had been living wrongly and must change. To work for animal needs, to abjure lies and van-

ties, to relieve common wants, to be simple, to believe in God, therein lay happiness again.

"I remember," he says, "one day in early spring, I was alone in the forest, lending my ear to its mysterious noises. I listened, and my thought went back to what for these three years it always was busy with—the quest of God. But the idea of him, I said, how did I ever come by the idea?

"And again there arose in me, with this thought, glad aspirations towards life. Everything in me awoke and received a meaning. . . . Why do I look farther? a voice within me asked. He is there: he, without whom one cannot live. To acknowledge God and to live are one and the same thing. God is what life is. Well, then! live, seek God, and there will be no life without him. . . .

"After this, things cleared up within me and about me better than ever, and the light has never wholly died away. I was saved from suicide. Just how or when the change took place I cannot tell. But as insensibly and gradually as the force of life had been annulled within me, and I had reached my moral death-bed, just as gradually and imperceptibly did the energy of life come back. And what was strange was that this energy that came back was nothing new. It was my ancient juvenile force of faith, the belief that the sole purpose of my life was to be *better*. I gave up the life of the conventional world, recognizing it to be no life, but a parody on life, which its superfluities simply keep us from comprehending,"—and Tolstoy thereupon embraced the life of the peasants, and has felt right and happy, or at least relatively so, ever since.¹

As I interpret his melancholy, then, it was not merely an accidental vitiation of his humors, though it was doubtless also that. It was logically called for by the clash between his inner character and his outer activities and aims. Although a literary artist, Tolstoy was one of those primitive oaks of men to whom the superfluities and insincerities, the cupid-

¹ I have considerably abridged Tolstoy's words in my translation.

ties, complications, and cruelties of our polite civilization are profoundly unsatisfying, and for whom the eternal veracities lie with more natural and animal things. His crisis was the getting of his soul in order, the discovery of its genuine habitat and vocation, the escape from falsehoods into what for him were ways of truth. It was a case of heterogeneous personality tardily and slowly finding its unity and level. And though not many of us can imitate Tolstoy, not having enough, perhaps, of the aboriginal human marrow in our bones, most of us may at least feel as if it might be better for us if we could.

Bunyan's recovery seems to have been even slower. For years together he was alternately haunted with texts of Scripture, now up and now down, but at last with an ever growing relief in his salvation through the blood of Christ.

"My peace would be in and out twenty times a day; comfort now and trouble presently; peace now and before I could go a furlong as full of guilt and fear as ever heart could hold." When a good text comes home to him, "This," he writes, "gave me good encouragement for the space of two or three hours"; or "This was a good day to me, I hope I shall not forget it"; or "The glory of these words was then so weighty on me that I was ready to swoon as I sat; yet, not with grief and trouble, but with solid joy and peace"; or "This made a strange seizure on my spirit; it brought light with it, and commanded a silence in my heart of all those tumultuous thoughts that before did use, like masterless hell-hounds, to roar and bellow and make a hideous noise within me. It showed me that Jesus Christ had not quite forsaken and cast off my Soul."

Such periods accumulate until he can write: "And now remained only the hinder part of the tempest, for the thunder was gone beyond me, only some drops would still remain, that now and then would fall upon me";—and at last: "Now did my chains fall off my legs indeed; I was loosed from my afflictions and irons; my temptations also fled away; so that from that time, those dreadful Scriptures of God left off to trouble me;

now went I also home rejoicing, for the grace and love of God. . . . Now could I see myself in Heaven and Earth at once; in Heaven by my Christ, by my Head, by my Righteousness and Life, though on Earth by my body or person. . . . Christ was a precious Christ to my soul that night; I could scarce lie in my bed for joy and peace and triumph through Christ."

Bunyan became a minister of the gospel, and in spite of his neurotic constitution, and of the twelve years he lay in prison for his non-conformity, his life was turned to active use. He was a peacemaker and doer of good, and the immortal *Allegory* which he wrote has brought the very spirit of religious patience home to English hearts.

But neither Bunyan nor Tolstoy could become what we have called healthy-minded. They had drunk too deeply of the cup of bitterness ever to forget its taste, and their redemption is into a universe two stories deep. Each of them realized a good which broke the effective edge of his sadness; yet the sadness was preserved as a minor ingredient in the heart of the faith by which it was overcome. The fact of interest for us is that as a matter of fact they could and did find *something* welling up in the inner reaches of their consciousness, by which such extreme sadness could be overcome. Tolstoy does well to talk of it as *that by which men live*; for that is exactly what it is, a stimulus, an excitement, a faith, a force that re-infuses the positive willingness to live, even in full presence of the evil perceptions that erewhile made life seem unbearable. For Tolstoy's perceptions of evil appear within their sphere to have remained unmodified. His later works show him implacable to the whole system of official values: the ignobility of fashionable life; the infamies of empire; the spuriousness of the church, the vain conceit of the professions; the meannesses and cruelties that go with great success; and every other pompous crime and lying institution of this world. To all patience with such things his experience has been for him a permanent ministry of death.

Bunyan also leaves this world to the enemy.

"I must first pass a sentence of death," he says, "upon everything that can properly be called a thing of this life, even to reckon myself, my wife, my children, my health, my enjoyments, and all, as dead to me, and myself as dead to them; to trust in God through Christ, as touching the world to come; and as touching this world, to count the grave my house, to make my bed in darkness, and to say to corruption, Thou art my father, and to the worm, Thou art my mother and sister. . . . The parting with my wife and my poor children hath often been to me as the pulling of my flesh from my bones, especially my poor blind child who lay nearer my heart than all I had besides. Poor child, thought I, what sorrow art thou like to have for thy portion in this world! Thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure that the wind should blow upon thee. But yet I must venture you all with God, though it goeth to the quick to leave you."¹

The "hue of resolution" is there, but the full flood of ecstatic liberation seems never to have poured over poor John Bunyan's soul.

These examples may suffice to acquaint us in a general way with the phenomenon technically called "Conversion." In the next lecture I shall invite you to study its peculiarities and concomitants in some detail.

¹ In my quotations from Bunyan I have omitted certain intervening portions of the text.

Lecture IX

CONVERSION

TO be converted, to be regenerated, to receive grace, to experience religion, to gain an assurance, are so many phrases which denote the process, gradual or sudden, by which a self hitherto divided, and consciously wrong inferior and unhappy, becomes unified and consciously right superior and happy, in consequence of its firmer hold upon religious realities. This at least is what conversion signifies in general terms, whether or not we believe that a direct divine operation is needed to bring such a moral change about.

Before entering upon a minuter study of the process, let me enliven our understanding of the definition by a concrete example. I choose the quaint case of an unlettered man, Stephen H. Bradley, whose experience is related in a scarce American pamphlet.¹

I select this case because it shows how in these inner alterations one may find one unsuspected depth below another, as if the possibilities of character lay disposed in a series of layers or shells, of whose existence we have no premonitory knowledge.

Bradley thought that he had been already fully converted at the age of fourteen.

"I thought I saw the Saviour, by faith, in human shape, for about one second in the room, with arms extended, appearing to

¹ A sketch of the life of Stephen H. Bradley, from the age of five to twenty-four years, including his remarkable experience of the power of the Holy Spirit on the second evening of November, 1829. Madison, Connecticut, 1830.

say to me, Come. The next day I rejoiced with trembling; soon after, my happiness was so great that I said that I wanted to die; this world had no place in my affections, as I knew of, and every day appeared as solemn to me as the Sabbath. I had an ardent desire that all mankind might feel as I did; I wanted to have them all love God supremely. Previous to this time I was very selfish and self-righteous; but now I desired the welfare of all mankind, and could with a feeling heart forgive my worst enemies, and I felt as if I should be willing to bear the scoffs and sneers of any person, and suffer anything for His sake, if I could be the means in the hands of God, of the conversion of one soul."

Nine years later, in 1829, Mr. Bradley heard of a revival of religion that had begun in his neighborhood. "Many of the young converts," he says, "would come to me when in meeting and ask me if I had religion, and my reply generally was, I hope I have. This did not appear to satisfy them; they said they *knew* *they* had it. I requested them to pray for me, thinking with myself, that if I had not got religion now, after so long a time professing to be a Christian, that it was time I had, and hoped their prayers would be answered in my behalf.

"One Sabbath, I went to hear the Methodist at the Academy. He spoke of the ushering in of the day of general judgment; and he set it forth in such a solemn and terrible manner as I never heard before. The scene of that day appeared to be taking place, and so awakened were all the powers of my mind that, like Felix, I trembled involuntarily on the bench where I was sitting, though I felt nothing at heart. The next day evening I went to hear him again. He took his text from Revelation: 'And I saw the dead, small and great, stand before God.' And he represented the terrors of that day in such a manner that it appeared as if it would melt the heart of stone. When he finished his discourse, an old gentleman turned to me and said, 'This is what I call preaching.' I thought the same; but my feelings were still unmoved by what he said, and I did not enjoy religion, but I believe he did.

"I will now relate my experience of the power of the Holy Spirit which took place on the same night. Had any person told

me previous to this that I could have experienced the power of the Holy Spirit in the manner which I did, I could not have believed it, and should have thought the person deluded that told me so. I went directly home after the meeting, and when I got home I wondered what made me feel so stupid. I retired to rest soon after I got home, and felt indifferent to the things of religion until I began to be exercised by the Holy Spirit, which began in about five minutes after, in the following manner:—

"At first, I began to feel my heart beat very quick all on a sudden, which made me at first think that perhaps something is going to ail me, though I was not alarmed, for I felt no pain. My heart increased in its beating, which soon convinced me that it was the Holy Spirit from the effect it had on me. I began to feel exceedingly happy and humble, and such a sense of unworthiness as I never felt before. I could not very well help speaking out, which I did, and said, Lord, I do not deserve this happiness, or words to that effect, while there was a stream (resembling air in feeling) came into my mouth and heart in a more sensible manner than that of drinking anything, which continued, as near as I could judge, five minutes or more, which appeared to be the cause of such a palpitation of my heart. It took complete possession of my soul, and I am certain that I desired the Lord, while in the midst of it, not to give me any more happiness, for it seemed as if I could not contain what I had got. My heart seemed as if it would burst, but it did not stop until I felt as if I was unutterably full of the love and grace of God. In the mean time while thus exercised, a thought arose in my mind, what can it mean? and all at once, as if to answer it, my memory became exceedingly clear, and it appeared to me just as if the New Testament was placed open before me, eighth chapter of Romans, and as light as if some candle lighted was held for me to read the 26th and 27th verses of that chapter, and I read these words: 'The Spirit helpeth our infirmities with groanings which cannot be uttered.' And all the time that my heart was a-beating, it made me groan like a person in distress, which was not very easy to stop, though I was in no pain at all, and my brother being in bed in another room came and opened the door, and asked me if I had got the toothache. I told him no,

and that he might get to sleep. I tried to stop. I felt unwilling to go to sleep myself, I was so happy, fearing I should lose it—thinking within myself

'My willing soul would stay
In such a frame as this.'

And while I lay reflecting, after my heart stopped beating, feeling as if my soul was full of the Holy Spirit, I thought that perhaps there might be angels hovering round my bed. I felt just as if I wanted to converse with them, and finally I spoke, saying, 'O ye affectionate angels! how is it that ye can take so much interest in our welfare, and we take so little interest in our own.' After this, with difficulty I got to sleep; and when I awoke in the morning my first thoughts were: What has become of my happiness? and, feeling a degree of it in my heart, I asked for more, which was given to me as quick as thought. I then got up to dress myself, and found to my surprise that I could but just stand. It appeared to me as if it was a little heaven upon earth. My soul felt as completely raised above the fears of death as of going to sleep; and like a bird in a cage, I had a desire, if it was the will of God, to get released from my body and to dwell with Christ, though willing to live to do good to others, and to warn sinners to repent. I went downstairs feeling as solemn as if I had lost all my friends, and thinking with myself, that I would not let my parents know it until I had first looked into the Testament. I went directly to the shelf and looked into it, at the eighth of Romans, and every verse seemed to almost speak and to confirm it to be truly the Word of God, and as if my feelings corresponded with the meaning of the word. I then told my parents of it, and told them that I thought that they must see that when I spoke, that it was not my own voice, for it appeared so to me. My speech seemed entirely under the control of the Spirit within me; I do not mean that the words which I spoke were not my own, for they were. I thought that I was influenced similar to the Apostles on the day of Pentecost (with the exception of having power to give it to others, and doing what they did). After breakfast I went round to converse with my neighbors on religion, which I could not have been

hired to have done before this, and at their request I prayed with them, though I had never prayed in public before.

"I now feel as if I had discharged my duty by telling the truth, and hope by the blessing of God, it may do some good to all who shall read it. He has fulfilled his promise in sending the Holy Spirit down into our hearts, or mine at least, and I now defy all the Deists and Atheists in the world to shake my faith in Christ."

So much for Mr. Bradley and his conversion, of the effect of which upon his later life we gain no information. Now for a minuter survey of the constituent elements of the conversion process.

If you open the chapter on Association, of any treatise on Psychology, you will read that a man's ideas, aims, and objects form diverse internal groups and systems, relatively independent of one another. Each 'aim' which he follows awakens a certain specific kind of interested excitement, and gathers a certain group of ideas together in subordination to it as its associates; and if the aims and excitements are distinct in kind, their groups of ideas may have little in common. When one group is present and engrosses the interest, all the ideas connected with other groups may be excluded from the mental field. The President of the United States when, with paddle, gun, and fishing-rod, he goes camping in the wilderness for a vacation, changes his system of ideas from top to bottom. The presidential anxieties have lapsed into the background entirely; the official habits are replaced by the habits of a son of nature, and those who knew the man only as the strenuous magistrate would not "know him for the same person" if they saw him as the camper.

If now he should never go back, and never again suffer political interests to gain dominion over him, he would be for practical intents and purposes a permanently transformed being. Our ordinary alterations of character, as we

pass from one of our aims to another, are not commonly called transformations, because each of them is so rapidly succeeded by another in the reverse direction; but whenever one aim grows so stable as to expel definitively its previous rivals from the individual's life, we tend to speak of the phenomenon, and perhaps to wonder at it, as a "transformation."

These alternations are the completest of the ways in which a self may be divided. A less complete way is the simultaneous coexistence of two or more different groups of aims, of which one practically holds the right of way and instigates activity, whilst the others are only pious wishes, and never practically come to anything. Saint Augustine's aspirations to a purer life, in our last lecture, were for a while an example. Another would be the President in his full pride of office, wondering whether it were not all vanity, and whether the life of a wood-chopper were not the wholesomer destiny. Such fleeting aspirations are mere *velleitates*, whimsies. They exist on the remoter outskirts of the mind, and the real self of the man, the centre of his energies, is occupied with an entirely different system. As life goes on, there is a constant change of our interests, and a consequent change of place in our systems of ideas, from more central to more peripheral, and from more peripheral to more central parts of consciousness. I remember, for instance, that one evening when I was a youth, my father read aloud from a Boston newspaper that part of Lord Gifford's will which founded these four lectureships. At that time I did not think of being a teacher of philosophy, and what I listened to was as remote from my own life as if it related to the planet Mars. Yet here I am, with the Gifford system part and parcel of my very self, and all my energies, for the time being, devoted to successfully identifying myself with it. My soul stands now planted in what once was for it a practically unreal object, and speaks from it as from its proper habitat and centre.

When I say "Soul," you need not take me in the ontological sense unless you prefer to; for although ontological language is instinctive in such matters, yet Buddhists or Humanists can perfectly well describe the facts in the phenomenal terms which are their favorites. For them the soul is only a succession of fields of consciousness: yet there is found in each field a part, or sub-field, which figures as focal and contains the excitement, and from which, as from a centre, the aim seems to be taken. Talking of this part, we involuntarily apply words of perspective to distinguish it from the rest, words like "here," "this," "now," "mine," or "me"; and we ascribe to the other parts the positions "there," "then," "that," "his" or "thine," "it," "not me." But a "here" can change to a "there," and a "there" become a "here," and what was "mine" and what was "not mine" change their places.

What brings such changes about is the way in which emotional excitement alters. Things hot and vital to us to-day are cold to-morrow. It is as if seen from the hot parts of the field that the other parts appear to us, and from these hot parts personal desire and volition make their sallies. They are in short the centres of our dynamic energy, whereas the cold parts leave us indifferent and passive in proportion to their coldness.

Whether such language be rigorously exact is for the present of no importance. It is exact enough, if you recognize from your own experience the facts which I seek to designate by it.

Now there may be great oscillation in the emotional interest, and the hot places may shift before one almost as rapidly as the sparks that run through burnt-up paper. Then we have the wavering and divided self we heard so much of in the previous lecture. Or the focus of excitement and heat, the point of view from which the aim is taken, may come to lie permanently within a certain system; and then, if the

change be a religious one, we call it a *conversion*, especially if it be by crisis, or sudden.

Let us hereafter, in speaking of the hot place in a man's consciousness, the group of ideas to which he devotes himself, and from which he works, call it *the habitual centre of his personal energy*. It makes a great difference to a man whether one set of his ideas, or another, be the centre of his energy; and it makes a great difference, as regards any set of ideas which he may possess, whether they become central or remain peripheral in him. To say that a man is "converted" means, in these terms, that religious ideas, previously peripheral in his consciousness, now take a central place, and that religious aims form the habitual centre of his energy.

Now if you ask of psychology just *how* the excitement shifts in a man's mental system, and *why* aims that were peripheral become at a certain moment central, psychology has to reply that although she can give a general description of what happens, she is unable in a given case to account accurately for all the single forces at work. Neither an outside observer nor the Subject who undergoes the process can explain fully how particular experiences are able to change one's centre of energy so decisively, or why they so often have to bide their hour to do so. We have a thought, or we perform an act, repeatedly, but on a certain day the real meaning of the thought peals through us for the first time, or the act has suddenly turned into a moral impossibility. All we know is that there are dead feelings, dead ideas, and cold beliefs, and there are hot and live ones; and when one grows hot and alive within us, everything has to re-crystallize about it. We may say that the heat and liveliness mean only the "motor efficacy," long deferred but now operative, of the idea; but such talk itself is only circumlocution, for whence the sudden motor efficacy? And our explanations then get so vague and general that one realizes all the more the intense individuality of the whole phenomenon.

In the end we fall back on the hackneyed symbolism of a mechanical equilibrium. A mind is a system of ideas, each with the excitement it arouses, and with tendencies impulsive and inhibitive, which mutually check or reinforce one another. The collection of ideas alters by subtraction or by addition in the course of experience, and the tendencies alter as the organism gets more aged. A mental system may be undermined or weakened by this interstitial alteration just as a building is, and yet for a time keep upright by dead habit. But a new perception, a sudden emotional shock, or an occasion which lays bare the organic alteration, will make the whole fabric fall together; and then the centre of gravity sinks into an attitude more stable, for the new ideas that reach the centre in the rearrangement seem now to be locked there, and the new structure remains permanent.

Formed associations of ideas and habits are usually factors of retardation in such changes of equilibrium. New information, however acquired, plays an accelerating part in the changes; and the slow mutation of our instincts and propensities, under the "unimaginable touch of time" has an enormous influence. Moreover, all these influences may work subconsciously or half unconsciously.¹ And when you get a Subject in whom the subconscious life—of which I must speak more fully soon—is largely developed, and in whom

¹ Jouffroy is an example: "Down this slope it was that my intelligence had glided, and little by little it had got far from its first faith. But this melancholy revolution had not taken place in the broad daylight of my consciousness; too many scruples, too many guides and sacred affections had made it dreadful to me, so that I was far from avowing to myself the progress it had made. It had gone on in silence, by an involuntary elaboration of which I was not the accomplice; and although I had in reality long ceased to be a Christian, yet, in the innocence of my intention, I should have shuddered to suspect it, and thought it calumny had I been accused of such a falling away." Then follows Jouffroy's account of his counter-conversion, quoted above on p. 173.

motives habitually ripen in silence, you get a case of which you can never give a full account, and in which, both to the Subject and the onlookers, there may appear an element of marvel. Emotional occasions, especially violent ones, are extremely potent in precipitating mental rearrangements. The sudden and explosive ways in which love, jealousy, guilt, fear, remorse, or anger can seize upon one are known to everybody.¹ Hope, happiness, security, resolve, emotions characteristic of conversion, can be equally explosive. And emotions that come in this explosive way seldom leave things as they found them.

In his recent work on the Psychology of Religion, Professor Starbuck of California has shown by a statistical inquiry how closely parallel in its manifestations the ordinary "conversion" which occurs in young people brought up in evangelical circles is to that growth into a larger spiritual life which is a normal phase of adolescence in every class of human beings. The age is the same, falling usually between fourteen and seventeen. The symptoms are the same,—sense of incompleteness and imperfection; brooding, depression, morbid introspection, and sense of sin; anxiety about the hereafter; distress over doubts, and the like. And the result is the same—a happy relief and objectivity, as the confidence in self gets greater through the adjustment of the faculties to

¹ One hardly needs examples; but for love, see p. 176, note; for fear, p. 161; for remorse, see Othello after the murder; for anger, see Lear after Cordelia's first speech to him; for resolve, see p. 175 (J. Foster case). Here is a pathological case in which *guilt* was the feeling that suddenly exploded: "One night I was seized on entering bed with a rigor, such as Swedenborg describes as coming over him with a sense of holiness, but over me with a sense of *guilt*. During that whole night I lay under the influence of the rigor, and from its inception I felt that I was under the curse of God. I have never done one act of duty in my life—sins against God and man, beginning as far as my memory goes back—a wildcat in human shape."

the wider outlook. In spontaneous religious awakening, apart from revivalistic examples, and in the ordinary storm and stress and moulting-time of adolescence, we also may meet with mystical experiences, astonishing the subjects by their suddenness, just as in revivalistic conversion. The analogy, in fact, is complete; and Starbuck's conclusion as to these ordinary youthful conversions would seem to be the only sound one: Conversion is in its essence a normal adolescent phenomenon, incidental to the passage from the child's small universe to the wider intellectual and spiritual life of maturity.

"Theology," says Dr. Starbuck, "takes the adolescent tendencies and builds upon them; it sees that the essential thing in adolescent growth is bringing the person out of childhood into the new life of maturity and personal insight. It accordingly brings those means to bear which will intensify the normal tendencies. It shortens up the period of duration of storm and stress." The conversion phenomena of "conviction of sin" last, by this investigator's statistics, about one fifth as long as the periods of adolescent storm and stress phenomena of which he also got statistics, but they are very much more intense. Bodily accompaniments, loss of sleep and appetite, for example, are much more frequent in them. "The essential distinction appears to be that conversion intensifies but shortens the period by bringing the person to a definite crisis."¹

The conversions which Dr. Starbuck here has in mind are of course mainly those of very commonplace persons, kept true to a pre-appointed type by instruction, appeal, and example. The particular form which they affect is the result of suggestion and imitation.² If they went through their

¹ E. D. STARBUCK: *The Psychology of Religion*, pp. 224, 262.

² No one understands this better than Jonathan Edwards understood it already. Conversion narratives of the more commonplace sort must always be taken with the allowances which he suggests:

growth-crisis in other faiths and other countries, although the essence of the change would be the same (since it is one in the main so inevitable), its accidents would be different. In Catholic lands, for example, and in our own Episcopalian sects, no such anxiety and conviction of sin is usual as in sects that encourage revivals. The sacraments being more relied on in these more strictly ecclesiastical bodies, the individual's personal acceptance of salvation needs less to be accentuated and led up to.

But every imitative phenomenon must once have had its original, and I propose that for the future we keep as close as may be to the more first-hand and original forms of experience. These are more likely to be found in sporadic adult cases.

Professor Leuba, in a valuable article on the psychology of conversion,¹ subordinates the theological aspect of the religious life almost entirely to its moral aspect. The religious sense he defines as "the feeling of unwholeness, of moral imperfection, of sin, to use the technical word, accompanied by

"A rule received and established by common consent has a very great, though to many persons an insensible influence in forming their notions of the process of their own experience. I know very well how they proceed as to this matter, for I have had frequent opportunities of observing their conduct. Very often their experience at first appears like a confused chaos, but then those parts are selected which bear the nearest resemblance to such particular steps as are insisted on; and these are dwelt upon in their thoughts, and spoken of from time to time, till they grow more and more conspicuous in their view, and other parts which are neglected grow more and more obscure. Thus what they have experienced is insensibly strained, so as to bring it to an exact conformity to the scheme already established in their minds. And it becomes natural also for ministers, who have to deal with those who insist upon distinctness and clearness of method, to do so too." *Treatise on Religious Affections.*

¹ *Studies in the Psychology of Religious Phenomena, American Journal of Psychology, vii. 309 (1896).*

the yearning after the peace of unity." "The word 'religion,'" he says, "is getting more and more to signify the conglomerate of desires and emotions springing from the sense of sin and its release"; and he gives a large number of examples, in which the sin ranges from drunkenness to spiritual pride, to show that the sense of it may beset one and crave relief as urgently as does the anguish of the sickened flesh or any form of physical misery.

Undoubtedly this conception covers an immense number of cases. A good one to use as an example is that of Mr. S. H. Hadley, who after his conversion became an active and useful rescuer of drunkards in New York. His experience runs as follows:—

"One Tuesday evening I sat in a saloon in Harlem, a homeless, friendless, dying drunkard. I had pawned or sold everything that would bring a drink. I could not sleep unless I was dead drunk. I had not eaten for days, and for four nights preceding I had suffered with delirium tremens, or the horrors, from midnight till morning. I had often said, 'I will never be a tramp. I will never be cornered, for when that time comes, if ever it comes, I will find a home in the bottom of the river.' But the Lord so ordered it that when that time did come I was not able to walk one quarter of the way to the river. As I sat there thinking, I seemed to feel some great and mighty presence. I did not know then what it was. I did learn afterwards that it was Jesus, the sinner's friend. I walked up to the bar and pounded it with my fist till I made the glasses rattle. Those who stood by drinking looked on with scornful curiosity. I said I would never take another drink, if I died on the street, and really I felt as though that would happen before morning. Something said, 'If you want to keep this promise, go and have yourself locked up.' I went to the nearest station-house and had myself locked up.

"I was placed in a narrow cell, and it seemed as though all the demons that could find room came in that place with me. This was not all the company I had, either. No, praise the Lord;

that dear Spirit that came to me in the saloon was present, and said, Pray. I did pray, and though I did not feel any great help, I kept on praying. As soon as I was able to leave my cell I was taken to the police court and remanded back to the cell. I was finally released, and found my way to my brother's house, where every care was given me. While lying in bed the admonishing Spirit never left me, and when I arose the following Sabbath morning I felt that day would decide my fate, and toward evening it came into my head to go to Jerry M'Auley's Mission. I went. The house was packed, and with great difficulty I made my way to the space near the platform. There I saw the apostle to the drunkard and the outcast—that man of God, Jerry M'Auley. He rose, and amid deep silence told his experience. There was a sincerity about this man that carried conviction with it, and I found myself saying, 'I wonder if God can save me?' I listened to the testimony of twenty-five or thirty persons, every one of whom had been saved from rum, and I made up my mind that I would be saved or die right there. When the invitation was given, I knelt down with a crowd of drunkards. Jerry made the first prayer. Then Mrs. M'Auley prayed fervently for us. Oh, what a conflict was going on for my poor soul! A blessed whisper said, 'Come'; the devil said, 'Be careful.' I halted but a moment, and then, with a breaking heart, I said, 'Dear Jesus, can you help me?' Never with mortal tongue can I describe that moment. Although up to that moment my soul had been filled with indescribable gloom, I felt the glorious brightness of the noonday sun shine into my heart. I felt I was a free man. Oh, the precious feeling of safety, of freedom, of resting on Jesus! I felt that Christ with all his brightness and power had come into my life; that, indeed, old things had passed away and all things had become new.

"From that moment till now I have never wanted a drink of whiskey, and I have never seen money enough to make me take one. I promised God that night that if he would take away the appetite for strong drink, I would work for him all my life. He has done his part, and I have been trying to do mine."¹

¹ I have abridged Mr. Hadley's account. For other conversions of drunkards, see his pamphlet, *Rescue Mission Work*, published at the

Dr. Leuba rightly remarks that there is little doctrinal theology in such an experience, which starts with the absolute need of a higher helper, and ends with the sense that he has helped us. He gives other cases of drunkards' conversions which are purely ethical, containing, as recorded, no theological beliefs whatever. John B. Gough's case, for instance, is practically, says Dr. Leuba, the conversion of an atheist—neither God nor Jesus being mentioned.¹ But in spite of the importance of this type of regeneration, with little or no intellectual readjustment, this writer surely makes it too exclusive. It corresponds to the subjectively centered form of morbid melancholy, of which Bunyan and Alline were examples. But we saw in our seventh lecture that there are objective forms of melancholy also, in which the lack of rational meaning of the universe, and of life anyhow, is the burden that weighs upon one—you remember Tolstoy's case.² So there are distinct elements in conversion, and their relations to individual lives deserve to be discriminated.³

Some persons, for instance, never are, and possibly never under any circumstances could be, converted. Religious ideas

Old Jerry M'Auley Water Street Mission, New York City. A striking collection of cases also appears in the appendix to Professor Leuba's article.

¹ A restaurant waiter served provisionally as Gough's 'Saviour.' General Booth, the founder of the Salvation Army, considers that the first vital step in saving outcasts consists in making them feel that some decent human being cares enough for them to take an interest in the question whether they are to rise or sink.

² The crisis of apathetic melancholy—no use in life—into which J. S. Mill records that he fell, from which he emerged by the reading of Marmontel's *Memoirs* (*Heaven save the mark!*) and Wordsworth's poetry, is another intellectual and general metaphysical case. See Mill's *Autobiography*, New York, 1873, pp. 141, 148.

³ Starbuck, in addition to "escape from sin," discriminates "spiritual illumination" as a distinct type of conversion experience. *Psychology of Religion*, p. 85.

cannot become the centre of their spiritual energy. They may be excellent persons, servants of God in practical ways, but they are not children of his kingdom. They are either incapable of imagining the invisible; or else, in the language of devotion, they are life-long subjects of "barrenness" and "dryness." Such inaptitude for religious faith may in some cases be intellectual in its origin. Their religious faculties may be checked in their natural tendency to expand, by beliefs about the world that are inhibitive, the pessimistic and materialistic beliefs, for example, within which so many good souls, who in former times would have freely indulged their religious propensities, find themselves nowadays, as it were, frozen; or the agnostic vetoes upon faith as something weak and shameful, under which so many of us today lie cowering, afraid to use our instincts. In many persons such inhibitions are never overcome. To the end of their days they refuse to believe, their personal energy never gets to its religious centre, and the latter remains inactive in perpetuity.

In other persons the trouble is profounder. There are men anaesthetic on the religious side, deficient in that category of sensibility. Just as a bloodless organism can never, in spite of all its goodwill, attain to the reckless "animal spirits" enjoyed by those of sanguine temperament; so the nature which is spiritually barren may admire and envy faith in others, but can never compass the enthusiasm and peace which those who are temperamentally qualified for faith enjoy. All this may, however, turn out eventually to have been a matter of temporary inhibition. Even late in life some thaw, some release may take place, some bolt be shot back in the barrenest breast, and the man's hard heart may soften and break into religious feeling. Such cases more than any others suggest the idea that sudden conversion is by miracle. So long as they exist, we must not imagine ourselves to deal with irretrievably fixed classes.

Now there are two forms of mental occurrence in human beings, which lead to a striking difference in the conversion process, a difference to which Professor Starbuck has called attention. You know how it is when you try to recollect a forgotten name. Usually you help the recall by working for it, by mentally running over the places, persons, and things with which the word was connected. But sometimes this effort fails: you feel then as if the harder you tried the less hope there would be, as though the name were *jammed*, and pressure in its direction only kept it all the more from rising. And then the opposite expedient often succeeds. Give up the effort entirely; think of something altogether different, and in half an hour the lost name comes sauntering into your mind, as Emerson says, as carelessly as if it had never been invited. Some hidden process was started in you by the effort, which went on after the effort ceased, and made the result come as if it came spontaneously. A certain music teacher, says Dr. Starbuck, says to her pupils after the thing to be done has been clearly pointed out, and unsuccessfully attempted: "Stop trying and it will do itself!"¹

There is thus a conscious and voluntary way and an involuntary and unconscious way in which mental results may get accomplished; and we find both ways exemplified in the history of conversion, giving us two types, which Starbuck calls the *volitional type* and the *type by self-surrender* respectively.

In the volitional type the regenerative change is usually gradual, and consists in the building up, piece by piece, of a new set of moral and spiritual habits. But there are always critical points here at which the movement forward seems much more rapid. This psychological fact is abundantly illustrated by Dr. Starbuck. Our education in any practical accomplishment proceeds apparently by jerks and starts, just as the growth of our physical bodies does.

¹ *Psychology of Religion*, p. 117.

"An athlete . . . sometimes awakens suddenly to an understanding of the fine points of the game and to a real enjoyment of it, just as the convert awakens to an appreciation of religion. If he keeps on engaging in the sport, there may come a day when all at once the game plays itself through him—when he loses himself in some great contest. In the same way, a musician may suddenly reach a point at which pleasure in the technique of the art entirely falls away, and in some moment of inspiration he becomes the instrument through which music flows. The writer has chanced to hear two different married persons, both of whose wedded lives had been beautiful from the beginning, relate that not until a year or more after marriage did they awake to the full blessedness of married life. So it is with the religious experience of these persons we are studying."¹

We shall ere long hear still more remarkable illustrations of subconsciously maturing processes eventuating in results of which we suddenly grow conscious. Sir William Hamilton and Professor Laycock of Edinburgh were among the first to call attention to this class of effects; but Dr. Carpenter first, unless I am mistaken, introduced the term "unconscious cerebration," which has since then been a popular phrase of explanation. The facts are now known to us far more extensively than he could know them, and the adjective "unconscious," being for many of them almost certainly a misnomer, is better replaced by the vaguer term "subconscious" or "subliminal."

Of the volitional type of conversion it would be easy to give examples,² but they are as a rule less interesting than

¹ Psychology of Religion, p. 385. Compare, also, pp. 137-144 and 262.

² For instance, C. G. Finney italicizes the volitional element: "Just at this point the whole question of Gospel salvation opened to my mind in a manner most marvelous to me at the time. I think I then saw, as clearly as I ever have in my life, the reality and fullness of the atonement of Christ. Gospel salvation seemed to me to be an offer of something to be accepted, and all that was necessary on my part to

those of the self-surrender type, in which the subconscious effects are more abundant and often startling. I will therefore hurry to the latter, the more so because the difference between the two types is after all not radical. Even in the most voluntarily built-up sort of regeneration there are passages of partial self-surrender interposed; and in the great majority of all cases, when the will had done its uttermost towards bringing one close to the complete unification aspired after, it seems that the very last step must be left to other forces and performed without the help of its activity. In other words, self-surrender becomes then indispensable. "The personal will," says Dr. Starbuck, "must be given up.

get my own consent to give up my sins and accept Christ. After this distinct revelation had stood for some little time before my mind, the question seemed to be put, 'Will you accept it now, to-day?' I replied, 'Yes; *I will accept it to-day, or I will die in the attempt!*' He then went into the woods, where he describes his struggles. He could not pray, his heart was hardened in its pride. "I then reproached myself for having promised to give my heart to God before I left the woods. When I came to try, I found I could not. . . . My inward soul hung back, and there was no going out of my heart to God. The thought was pressing me, of the rashness of my promise that I would give my heart to God that day, or die in the attempt. It seemed to me as if that was binding on my soul; and yet I was going to break my vow. A great sinking and discouragement came over me, and I felt almost too weak to stand upon my knees. Just at this moment I again thought I heard some one approach me, and I opened my eyes to see whether it were so. But right there the revelation of my pride of heart, as the great difficulty that stood in the way, was distinctly shown to me. An overwhelming sense of my wickedness in being ashamed to have a human being see me on my knees before God took such powerful possession of me, that I *cried at the top of my voice, and exclaimed that I would not leave that place if all the men on earth and all the devils in hell surrounded me.* 'What!' I said, 'such a degraded sinner as I am, on my knees confessing my sins to the great and holy God; and ashamed to have any human being, and a sinner like myself, find me on my knees endeavoring to make my peace with my offended God!' The sin appeared awful, infinite. It broke me down before the Lord." Memoirs, pp. 14-16, abridged.

In many cases relief persistently refuses to come until the person ceases to resist, or to make an effort in the direction he desires to go."

"I had said I would not give up; but when my will was broken, it was all over," writes one of Starbuck's correspondents.—Another says: "I simply said: 'Lord, I have done all I can; I leave the whole matter with Thee;' and immediately there came to me a great peace."—Another: "All at once it occurred to me that I might be saved, too, if I would stop trying to do it all myself, and follow Jesus: somehow I lost my load."—Another: "I finally ceased to resist, and gave myself up, though it was a hard struggle. Gradually the feeling came over me that I had done my part, and God was willing to do his."¹—"Lord, Thy will be done; damn or save!" cries John Nelson,² exhausted with the anxious struggle to escape damnation; and at that moment his soul was filled with peace.

Dr. Starbuck gives an interesting, and it seems to me a true, account—so far as conceptions so schematic can claim truth at all—of the reasons why self-surrender at the last moment should be so indispensable. To begin with, there are two things in the mind of the candidate for conversion: first, the present incompleteness or wrongness, the "sin" w'hich he is eager to escape from; and, second, the positive ideal which he longs to compass. Now with most of us the sense of our present wrongness is a far more distinct piece of our consciousness than is the imagination of any positive ideal we can aim at. In a majority of cases, indeed, the "sin" almost exclusively engrosses the attention, so that conversion is "*a process of struggling away from sin rather than of striving towards righteousness.*"³ A man's conscious wit and will, so far as they strain towards the ideal, are

¹ STARBUCK: Op. cit., pp. 91, 114.

² Extracts from the Journal of Mr. John Nelson, London, no date, p. 24.

³ STARBUCK, p. 64.

aiming at something only dimly and inaccurately imagined. Yet all the while the forces of mere organic ripening within him are going on towards their own prefigured result, and his conscious strainings are letting loose subconscious allies behind the scenes, which in their way work towards rearrangement; and the rearrangement towards which all these deeper forces tend is pretty surely definite, and definitely different from what he consciously conceives and determines. It may consequently be actually interfered with (*jammed*, as it were, like the lost word when we seek too energetically to recall it), by his voluntary efforts slanting from the true direction.

Starbuck seems to put his finger on the root of the matter when he says that to exercise the personal will is still to live in the region where the imperfect self is the thing most emphasized. Where, on the contrary, the subconscious forces take the lead, it is more probably the better self *in posse* which directs the operation. Instead of being clumsily and vaguely aimed at from without, it is then itself the organizing centre. What then must the person do? "He must relax," says Dr. Starbuck—"that is, he must fall back on the larger Power that makes for righteousness, which has been welling up in his own being, and let it finish in its own way the work it has begun. . . . The act of yielding, in this point of view, is giving one's self over to the new life, making it the centre of a new personality, and living, from within, the truth of it which had before been viewed objectively."¹

"Man's extremity is God's opportunity" is the theological way of putting this fact of the need of self-surrender; whilst the physiological way of stating it would be, "Let one do all in one's power, and one's nervous system will do the rest." Both statements acknowledge the same fact.²

¹ STARBUCK, p. 115.

² STARBUCK, p. 113.

To state it in terms of our own symbolism: When the new centre of personal energy has been subconsciously incubated so long as to be just ready to open into flower, "hands off" is the only word for us, it must burst forth unaided!

We have used the vague and abstract language of psychology. But since, in any terms, the crisis described is the throwing of our conscious selves upon the mercy of powers which, whatever they may be, are more ideal than we are actually, and make for our redemption, you see why self-surrender has been and always must be regarded as the vital turning-point of the religious life, so far as the religious life is spiritual and no affair of outer works and ritual and sacraments. One may say that the whole development of Christianity in inwardness has consisted in little more than the greater and greater emphasis attached to this crisis of self-surrender. From Catholicism to Lutheranism, and then to Calvinism; from that to Wesleyanism; and from this, outside of technical Christianity altogether, to pure "liberalism" or transcendental idealism, whether or not of the mind-cure type, taking in the mediæval mystics, the quietists, the pietists, and quakers by the way, we can trace the stages of progress towards the idea of an immediate spiritual help, experienced by the individual in his forlornness and standing in no essential need of doctrinal apparatus or propitiatory machinery.

Psychology and religion are thus in perfect harmony up to this point, since both admit that there are forces seemingly outside of the conscious individual that bring redemption to his life. Nevertheless psychology, defining these forces as "subconscious," and speaking of their effects, as due to "incubation," or "cerebration," implies that they do not transcend the individual's personality; and herein she diverges from Christian theology, which insists that they are direct supernatural operations of the Deity. I propose to you

that we do not yet consider this divergence final, but leave the question for a while in abeyance—continued inquiry may enable us to get rid of some of the apparent discord.

Revert, then, for a moment more to the psychology of self-surrender.

When you find a man living on the ragged edge of his consciousness, pent in to his sin and want and incompleteness, and consequently inconsolable, and then simply tell him that all is well with him, that he must stop his worry, break with his discontent, and give up his anxiety, you seem to him to come with pure absurdities. The only positive consciousness he has tells him that all is *not* well, and the better way you offer sounds simply as if you proposed to him to assert cold-blooded falsehoods. "The will to believe" cannot be stretched as far as that. We can make ourselves more faithful to a belief of which we have the rudiments, but we cannot create a belief out of whole cloth when our perception actively assures us of its opposite. The better mind proposed to us comes in that case in the form of a pure negation of the only mind we have, and we cannot actively will a pure negation.

There are only two ways in which it is possible to get rid of anger, worry, fear, despair, or other undesirable affections. One is that an opposite affection should overpoweringly break over us, and the other is by getting so exhausted with the struggle that we have to stop—so we drop down, give up, and *don't care* any longer. Our emotional brain-centres strike work, and we lapse into a temporary apathy. Now there is documentary proof that this state of temporary exhaustion not infrequently forms part of the conversion crisis. So long as the egoistic worry of the sick soul guards the door, the expansive confidence of the soul of faith gains no presence. But let the former faint away, even but for a moment, and the latter can profit by the opportunity, and,

having once acquired possession, may retain it. Carlyle's *Teufelsdröckh* passes from the everlasting No to the everlasting Yes through a "Centre of Indifference."

Let me give you a good illustration of this feature in the conversion process. That genuine saint, David Brainerd, describes his own crisis in the following words:—

"One morning, while I was walking in a solitary place as usual, I at once saw that all my contrivances and projects to effect or procure deliverance and salvation for myself were utterly in vain; I was brought quite to a stand, as finding myself totally lost. I saw that it was forever impossible for me to do anything towards helping or delivering myself, that I had made all the pleas I ever could have made to all eternity; and that all my pleas were vain, for I saw that self-interest had led me to pray, and that I had never once prayed from any respect to the glory of God. I saw that there was no necessary connection between my prayers and the bestowment of divine mercy; that they laid not the least obligation upon God to bestow his grace upon me; and that there was no more virtue or goodness in them than there would be in my paddling with my hand in the water. I saw that I had been heaping up my devotions before God, fasting, praying, etc., pretending, and indeed really thinking sometimes that I was aiming at the glory of God; whereas I never once truly intended it, but only my own happiness. I saw that as I had never done anything for God, I had no claim on anything from him but perdition, on account of my hypocrisy and mockery. When I saw evidently that I had regard to nothing but self-interest, then my duties appeared a vile mockery and a continual course of lies, for the whole was nothing but self-worship, and an horrid abuse of God.

"I continued, as I remember, in this state of mind, from Friday morning till the Sabbath evening following (July 12, 1739), when I was walking again in the same solitary place. Here, in a mournful melancholy state *I was attempting to pray; but found no heart to engage in that or any other duty; my former concern, exercise, and religious affections were now gone. I thought that the Spirit of God had quite left me; but still was*

not distressed; yet disconsolate, as if there was nothing in heaven or earth could make me happy. Having been thus endeavoring to pray--though, as I thought, very stupid and senseless—for near half an hour; then, as I was walking in a thick grove, unspeakable glory seemed to open to the apprehension of my soul. I do not mean any external brightness, nor any imagination of a body of light, but it was a new inward apprehension or view that I had of God, such as I never had before, nor anything which had the least resemblance to it. I had no particular apprehension of any one person in the Trinity, either the Father, the Son, or the Holy Ghost; but it appeared to be Divine glory. My soul rejoiced with joy unspeakable, to see such a God, such a glorious Divine Being; and I was inwardly pleased and satisfied that he should be God over all for ever and ever. My soul was so captivated and delighted with the excellency of God that I was even swallowed up in him; at least to that degree that I had no thought about my own salvation, and scarce reflected that there was such a creature as myself. I continued in this state of inward joy, peace, and astonishing, till near dark without any sensible abatement; and then began to think and examine what I had seen; and felt sweetly composed in my mind all the evening following. I felt myself in a new world, and everything about me appeared with a different aspect from what it was wont to do. At this time, the way of salvation opened to me with such infinite wisdom, suitableness, and excellency, that I wondered I should ever think of any other way of salvation; was amazed that I had not dropped my own contrivances, and complied with this lovely, blessed, and excellent way before. If I could have been saved by my own duties or any other way that I had formerly contrived, my whole soul would now have refused it. I wondered that all the world did not see and comply with this way of salvation, entirely by the righteousness of Christ.”¹

I have italicized the passage which records the exhaustion of the anxious emotion hitherto habitual. In a large pro-

¹ EDWARD's and DWIGHT's Life of Brainerd, New Haven, 1822, pp. 45-47, abridged.

portion, perhaps the majority, of reports, the writers speak as if the exhaustion of the lower and the entrance of the higher emotion were simultaneous,¹ yet often again they speak as if the higher actively drove the lower out. This is undoubtedly true in a great many instances, as we shall presently see. But often there seems little doubt that both conditions—subconscious ripening of the one affection and exhaustion of the other—must simultaneously have conspired, in order to produce the result.

T. W. B., a convert of Nettleton's, being brought to an acute paroxysm of conviction of sin, ate nothing all day, locked himself in his room in the evening in complete despair, crying aloud, "How long, O Lord, how long?" "After repeating this and similar language," he says, "several times, *I seemed to sink away into a state of insensibility*. When I came to myself again I was on my knees, praying not for myself but for others. I felt submission to the will of God, willing that he should do with me as should seem good in his sight. My concern seemed all lost in concern for others."²

Our great American revivalist Finney writes: "I said to myself: 'What is this? I must have grieved the Holy Ghost entirely away. I have lost all my conviction. I have not a particle of concern about my soul; and it must be that the Spirit has left me.' 'Why!' thought I, 'I never was so far from being concerned about my own salvation in my life.' . . . I tried to recall my convictions, to get back again the load of sin under which I

¹ Describing the whole phenomenon as a change of equilibrium, we might say that the movement of new psychic energies towards the personal centre and the recession of old ones towards the margin (or the rising of some objects above, and the sinking of others below the conscious threshold) were only two ways of describing an indivisible event. Doubtless this is often absolutely true, and Starbuck is right when he says that "self-surrender" and "new determination," though seeming at first sight to be such different experiences, are "really the same thing. Self-surrender sees the change in terms of the old self; determination sees it in terms of the new." Op. cit., p. 160.

² A. A. BONAR: Nettleton and his Labors, Edinburgh, 1854, p. 261.

had been laboring. I tried in vain to make myself anxious. I was so quiet and peaceful that I tried to feel concerned about that, lest it should be the result of my having grieved the Spirit away.”¹

But beyond all question there are persons in whom, quite independently of any exhaustion in the Subject’s capacity for feeling, or even in the absence of any acute previous feeling, the higher condition, having reached the due degree of energy, bursts through all barriers and sweeps in like a sudden flood. These are the most striking and memorable cases, the cases of instantaneous conversion to which the conception of divine grace has been most peculiarly attached. I have given one of them at length—the case of Mr. Bradley. But I had better reserve the other cases and my comments on the rest of the subject for the following lecture.

¹ CHARLES G. FINNEY: *Memoirs written by Himself*, 1876, pp. 17, 18.

Lecture X

CONVERSION—*Concluded*

IN this lecture we have to finish the subject of Conversion, considering at first those striking instantaneous instances of which Saint Paul's is the most eminent, and in which, often amid tremendous emotional excitement or perturbation of the senses, a complete division is established in the twinkling of an eye between the old life and the new. Conversion of this type is an important phase of religious experience, owing to the part which it has played in Protestant theology, and it behooves us to study it conscientiously on that account.

I think I had better cite two or three of these cases before proceeding to a more generalized account. One must know concrete instances first; for, as Professor Agassiz used to say, one can see no farther into a generalization than just so far as one's previous acquaintance with particulars enables one to take it in. I will go back, then, to the case of our friend Henry Alline, and quote his report of the 26th of March, 1775, on which his poor divided mind became unified for good.

"As I was about sunset wandering in the fields lamenting my miserable lost and undone condition, and almost ready to sink under my burden, I thought I was in such a miserable case as never any man was before. I returned to the house, and when I got to the door, just as I was stepping off the threshold, the following impressions came into my mind like a powerful but small still voice. You have been seeking, praying, reforming,

laboring, reading, hearing, and meditating, and what have you done by it towards your salvation? Are you any nearer to conversion now than when you first began? Are you any more prepared for heaven, or fitter to appear before the impartial bar of God, than when you first began to seek?

"It brought such conviction on me that I was obliged to say that I did not think I was one step nearer than at first, but as much condemned, as much exposed, and as miserable as before. I cried out within myself, O Lord God, I am lost, and if thou, O Lord, dost not find out some new way, I know nothing of, I shall never be saved, for the ways and methods I have prescribed to myself have all failed me, and I am willing they should fail. O Lord, have mercy! O Lord, have mercy!

"These discoveries continued until I went into the house and sat down. After I sat down, being all in confusion, like a drowning man that was just giving up to sink, and almost in an agony, I turned very suddenly round in my chair, and seeing part of an old Bible lying in one of the chairs, I caught hold of it in great haste; and opening it without any premeditation, cast my eyes on the 38th Psalm, which was the first time I ever saw the word of God: it took hold of me with such power that it seemed to go through my whole soul, so that it seemed as if God was praying in, with, and for me. About this time my father called the family to attend prayers; I attended, but paid no regard to what he said in his prayer, but continued praying in those words of the Psalm. Oh, help me, help me! cried I, thou Redeemer of souls, and save me, or I am gone forever; thou canst this night, if thou pleaseest, with one drop of thy blood atone for my sins, and appease the wrath of an angry God. At that instant of time when I gave all up to him to do with me as he pleased, and was willing that God should rule over me at his pleasure, redeeming love broke into my soul with repeated scriptures, with such power that my whole soul seemed to be melted down with love; the burden of guilt and condemnation was gone, darkness was expelled, my heart humbled and filled with gratitude, and my whole soul, that was a few minutes ago groaning under mountains of death, and crying to an unknown God for help, was now filled with immortal love, soaring on the wings of faith,

freed from the chains of death and darkness, and crying out, My Lord and my God; thou art my rock and my fortress, my shield and my high tower, my life, my joy, my present and my everlasting portion. Looking up, I thought I saw that same light [he had on more than one previous occasion seen subjectively a bright blaze of light], though it appeared different; and as soon as I saw it, the design was opened to me, according to his promise, and I was obliged to cry out: Enough, enough, O blessed God! The work of conversion, the change, and the manifestations of it are no more disputable than that light which I see, or anything that ever I saw.

"In the midst of all my joys, in less than half an hour after my soul was set at liberty, the Lord discovered to me my labor in the ministry and call to preach the gospel. I cried out, Amen, Lord, I'll go; send me, send me. I spent the greatest part of the night in ecstasies of joy, praising and adoring the Ancient of Days for his free and unbounded grace. After I had been so long in this transport and heavenly frame that my nature seemed to require sleep, I thought to close my eyes for a few moments; then the devil stepped in, and told me that if I went to sleep, I should lose it all, and when I should awake in the morning I would find it to be nothing but a fancy and delusion. I immediately cried out, O Lord God, if I am deceived, undeceive me.

"I then closed my eyes for a few minutes, and seemed to be refreshed with sleep; and when I awoke, the first inquiry was, Where is my God? And in an instant of time, my soul seemed awake in and with God, and surrounded by the arms of everlasting love. About sunrise I arose with joy to relate to my parents what God had done for my soul, and declared to them the miracle of God's unbounded grace. I took a Bible to show them the words that were impressed by God on my soul the evening before; but when I came to open the Bible, it appeared all new to me.

"I so longed to be useful in the cause of Christ, in preaching the gospel, that it seemed as if I could not rest any longer, but go I must and tell the wonders of redeeming love. I lost all

taste for carnal pleasures, and carnal company, and was enabled to forsake them."¹

Young Mr. Alline, after the briefest of delays, and with no book-learning but his Bible, and no teaching save that of his own experience, became a Christian minister, and thenceforward his life was fit to rank, for its austerity and single-mindedness, with that of the most devoted saints. But happy as he became in his strenuous way, he never got his taste for even the most innocent carnal pleasures back. We must class him, like Bunyan and Tolstoy, amongst those upon whose soul the iron of melancholy left a permanent imprint. His redemption was into another universe than this mere natural world, and life remained for him a sad and patient trial. Years later we can find him making such an entry as this in his diary: "On Wednesday the 12th I preached at a wedding, and had the happiness thereby to be the means of excluding carnal mirth."

The next case I will give is that of a correspondent of Professor Leuba, printed in the latter's article, already cited, in vol. vi. of the American Journal of Psychology. This subject was an Oxford graduate, the son of a clergyman, and the story resembles in many points the classic case of Colonel Gardiner, which everybody may be supposed to know. Here it is, somewhat abridged:—

"Between the period of leaving Oxford and my conversion I never darkened the door of my father's church, although I lived with him for eight years, making what money I wanted by journalism, and spending it in high carousal with any one who would sit with me and drink it away. So I lived, sometimes drunk for a week together, and then a terrible repentance, and would not touch a drop for a whole month.

"In all this period, that is, up to thirty-three years of age, I never had a desire to reform on religious grounds. But all my

¹ Life and Journals, Boston, 1806, pp. 31-40, abridged.

pangs were due to some terrible remorse I used to feel after a heavy carousal, the remorse taking the shape of regret after my folly in wasting my life in such a way—a man of superior talents and education. This terrible remorse turned me gray in one night, and whenever it came upon me I was perceptibly grayer the next morning. What I suffered in this way is beyond the expression of words. It was hell-fire in all its most dreadful tortures. Often did I vow that if I got over 'this time' I would reform. Alas, in about three days I fully recovered, and was as happy as ever. So it went on for years, but, with a physique like a rhinoceros, I always recovered, and as long as I let drink alone. no man was as capable of enjoying life as I was.

"I was converted in my own bedroom in my father's rectory house at precisely three o'clock in the afternoon of a hot July day (July 13, 1886). I was in perfect health, having been off from the drink for nearly a month. I was in no way troubled about my soul. In fact, God was not in my thoughts that day. A young lady friend sent me a copy of Professor Drummond's *Natural Law in the Spiritual World*, asking me my opinion of it as a literary work only. Being proud of my critical talents and wishing to enhance myself in my new friend's esteem, I took the book to my bedroom for quiet, intending to give it a thorough study, and then write her what I thought of it. It was here that God met me face to face, and I shall never forget the meeting. 'He that hath the Son hath life eternal, he that hath not the Son hath not life.' I had read this scores of times before, but this made all the difference. I was now in God's presence and my attention was absolutely 'soldered' on to this verse, and I was not allowed to proceed with the book till I had fairly considered what these words really involved. Only then was I allowed to proceed, feeling all the while that there was another being in my bedroom, though not seen by me. The stillness was very marvelous, and I felt supremely happy. It was most unquestionably shown me, in one second of time, that I had never touched the Eternal: and that if I died then, I must inevitably be lost. I was undone. I knew it as well as I now know I am saved. The Spirit of God showed it me in ineffable love; there was no terror in it; I felt God's love so powerfully upon me that only a mighty

sorrow crept over me that I had lost all through my own folly; and what was I to do? What could I do? I did not repent even; God never asked me to repent. All I felt was 'I am undone,' and God cannot help it, although he loves me. No fault on the part of the Almighty. All the time I was supremely happy: I felt like a little child before his father. I had done wrong, but my Father did not scold me, but loved me most wondrously. Still my doom was sealed. I was lost to a certainty, and being naturally of a brave disposition I did not quail under it, but deep sorrow for the past, mixed with regret for what I had lost, took hold upon me, and my soul thrilled within me to think it was all over. Then there crept in upon me so gently, so lovingly, so unmistakably, a way of escape, and what was it after all? The old, old story over again, told in the simplest way: 'There is no name under heaven whereby ye can be saved except that of the Lord Jesus Christ.' No words were spoken to me; my soul seemed to see my Saviour in the spirit, and from that hour to this, nearly nine years now, there has never been in my life one doubt that the Lord Jesus Christ and God the Father both worked upon me that afternoon in July, both differently, and both in the most perfect love conceivable, and I rejoiced there and then in a conversion so astounding that the whole village heard of it in less than twenty-four hours.

"But a time of trouble was yet to come. The day after my conversion I went into the hay-field to lend a hand with the harvest, and not having made any promise to God to abstain or drink in moderation only, I took too much and came home drunk. My poor sister was heart-broken; and I felt ashamed of myself and got to my bedroom at once, where she followed me, weeping copiously. She said I had been converted and fallen away instantly. But although I was quite full of drink (not muddled, however), I knew that God's work begun in me was not going to be wasted. About midday I made on my knees the first prayer before God for twenty years. I did not ask to be forgiven; I felt that was no good, for I would be sure to fall again. Well, what did I do? I committed myself to him in the profoundest belief that my individuality was going to be destroyed, that he would take all from me, and I was willing. In such a

surrender lies the secret of a holy life. From that hour drink has had no terrors for me: I never touch it, never want it. The same thing occurred with my pipe: after being a regular smoker from my twelfth year the desire for it went at once, and has never returned. So with every known sin, the deliverance in each case being permanent and complete. I have had no temptation since conversion, God seemingly having shut out Satan from that course with me. He gets a free hand in other ways, but never on sins of the flesh. Since I gave up to God all ownership in my own life, he has guided me in a thousand ways, and has opened my path in a way almost incredible to those who do not enjoy the blessing of a truly surrendered life."

So much for our graduate of Oxford, in whom you notice the complete abolition of an ancient appetite as one of the conversion's fruits.

The most curious record of sudden conversion with which I am acquainted is that of M. Alphonse Ratisbonne, a free-thinking French Jew, to Catholicism, at Rome in 1842. In a letter to a clerical friend, written a few months later, the convert gives a palpitating account of the circumstances.¹ The predisposing conditions appear to have been slight. He had an elder brother who had been converted and was a Catholic priest. He was himself irreligious, and nourished an antipathy to the apostate brother and generally to his "cloth." Finding himself at Rome in his twenty-ninth year, he fell in with a French gentleman who tried to make a proselyte of him, but who succeeded no farther after two or three conversations than to get him to hang (half jocosely) a religious medal round his neck, and to accept and read a copy of a short prayer to the Virgin. M. Ratisbonne represents his own part in the conversations as having been of a

¹ My quotations are made from an Italian translation of this letter in the *Biografia del Sig. M. A. Ratisbonne*, Ferrara, 1843, which I have to thank Monsignore D. O'Connell of Rome for bringing to my notice. I abridge the original.

light and chaffing order; but he notes the fact that for some days he was unable to banish the words of the prayer from his mind, and that the night before the crisis he had a sort of nightmare, in the imagery of which a black cross with no Christ upon it figured. Nevertheless, until noon of the next day he was free in mind and spent the time in trivial conversations. I now give his own words.

"If at this time any one had accosted me, saying: 'Alphonse, in a quarter of an hour you shall be adoring Jesus Christ as your God and Saviour; you shall lie prostrate with your face upon the ground in a humble church; you shall be smiting your breast at the foot of a priest; you shall pass the carnival in a college of Jesuits to prepare yourself to receive baptism, ready to give your life for the Catholic faith; you shall renounce the world and its pomps and pleasures; renounce your fortune, your hopes, and if need be, your betrothed; the affections of your family, the esteem of your friends, and your attachment to the Jewish people; you shall have no other aspiration than to follow Christ and bear his cross till death;'-if, I say, a prophet had come to me with such a prediction, I should have judged that only one person could be more mad than he—whosoever, namely, might believe in the possibility of such senseless folly becoming true. And yet that folly is at present my only wisdom, my sole happiness.

"Coming out of the *café* I met the carriage of Monsieur B. [the proselyting friend]. He stopped and invited me in for a drive, but first asked me to wait for a few minutes whilst he attended to some duty at the church of San Andrea delle Fratte. Instead of waiting in the carriage, I entered the church myself to look at it. The church of San Andrea was poor, small, and empty; I believe that I found myself there almost alone. No work of art attracted my attention; and I passed my eyes mechanically over its interior without being arrested by any particular thought. I can only remember an entirely black dog which went trotting and turning before me as I mused. In an instant the dog had disappeared, the whole church had vanished, I no longer saw anything, . . . or more truly I saw, O my God, one thing alone.

"Heavens, how can I speak of it? Oh no! human words cannot attain to expressing the inexpressible. Any description, however sublime it might be, could be but a profanation of the unspeakable truth.

"I was there prostrate on the ground, bathed in my tears, with my heart beside itself, when M. B. called me back to life. I could not reply to the questions which followed from him one upon the other. But finally I took the medal which I had on my breast, and with all the effusion of my soul I kissed the image of the Virgin, radiant with grace, which it bore. Oh, indeed, it was She! It was indeed She! [What he had seen had been a vision of the Virgin.]

"I did not know where I was: I did not know whether I was Alphonse or another. I only felt myself changed and believed myself another me; I looked for myself in myself and did not find myself. In the bottom of my soul I felt an explosion of the most ardent joy; I could not speak; I had no wish to reveal what had happened. But I felt something solemn and sacred within me which made me ask for a priest. I was led to one; and there, alone, after he had given me the positive order, I spoke as best I could, kneeling, and with my heart still trembling. I could give no account to myself of the truth of which I had acquired a knowledge and a faith. All that I can say is that in an instant the bandage had fallen from my eyes; and not one bandage only, but the whole manifold of bandages in which I had been brought up. One after another they rapidly disappeared, even as the mud and ice disappear under the rays of the burning sun.

"I came out as from a sepulchre, from an abyss of darkness; and I was living, perfectly living. But I wept, for at the bottom of that gulf I saw the extreme of misery from which I had been saved by an infinite mercy; and I shuddered at the sight of my iniquities, stupefied, melted, overwhelmed with wonder and with gratitude. You may ask me how I came to this new insight, for truly I had never opened a book of religion nor even read a single page of the Bible, and the dogma of original sin is either entirely denied or forgotten by the Hebrews of to-day, so that I had thought so little about it that I doubt whether I ever knew its name. But how came I, then, to this perception of it? I can